The Unseen

Muhammad Mitwaly Ash-Sha'rawy

In the Name of Allah
The Most Beneficent, The Most Merciful

The Unseen

After praising Allah and praying for the bestowal of blessings and peace upon our master, the Messenger of Allah, Muhammad, I beg Allah that these issuing books from my library be a step taken on the path of guidance and a light that may illumine the way towards Faith and we pray for guidance and success from Allah.

Muhammad Miṯwaly Ash-Sha‘râwy

Chapter Six

The All-Knower of the Unseen and Seen

The infinite Knowledge of Allah
The life of this world… an abode of trial
Everything with Him is in due proportion
Nothing is haphazard
Preexistent in the Knowledge of Allah
Creation… life…and death
The present world

In the Name of Allah, the Most Beneficent, the Most Merciful

Chapter One
What Is The Unseen

The Unseen is anything that is kept hidden from us, for the seen is no longer unknown! This means that what the eyes behold is not considered unseen, but it simply has to be away from our perception. Thus, that which is witnessed does not fall under the hidden or the unknown.

If man were to examine his life he would discern that his knowledge is but trivial and what is kept beyond it is far greater. To us the seen merely constitutes our lives, which is a very limited sphere, even when added to it the events we see on television or in other media transmitted to us from lands afar. All what we gain through them, in spite of their multiplicity, is a mere fraction compared to what happens in the entire universe.

We could be present in the same place yet in separate rooms, unaware of what is going on in the one next to us. We could be sitting face to face conversing with some people, yet have no clue as to what truly revolves in their minds and hearts.

Therefore, we perceive that in our daily lives the least of all is visible and certainly far beyond great is kept unknown to us. Allah, all praise and glory be to Him, says in His Noble Book, (what means):

"And of knowledge, you (mankind) have been given only a little." (Al-Isrâ', 17: 85)

If the knowledge we possess about the witnessed present world is the very least, the same applies to general issues, because no issue that was subjected to careful study and its researchers devoted themselves to uncover it but involved their knowledge of certain things and their ignorance of many others.

Seldom one finds a worldly matter or a passed law that does not need modification or alteration after a while. Why? Because those who studied a given case or established a particular law learned certain facts and missed others, so with the passage of time the hidden realties begin to manifest themselves, hence necessitating amendments. This is the way things are, as every age enfolds its own laws and cases. Every age uncovers certain matters that were kept hidden from the preceding generations and reveals new issues.

As Allah, all praise and glory be to Him, is the Sole Legislator, and because nothing is hidden from Him, His Knowledge is Eternal and fully comprehends everything in the universe even before He brought it into being. Indeed, not even the weight of an atom (or a small ant) or less than that or greater, escapes His Knowledge in the heavens or in the earth.

Solving worldly problems with the Divine Law

If we truly want to solve the problems of this world with a remedy that needs no alteration or substitution, let us seek and derive such a remedy from the Law of Allah, because He, all praise and glory be to Him, is the One Who created the disease and its cure. He is the One Who created man and knows best what serves him and what harms him. He, be ever gloried His Majesty and

Might, is the One Who created this universe and knows best what sets it right and what brings about its destruction.

In our worldly affairs we seek the machine manufacturer to help repair the machine damage, because he made it and hence knows best the secrets of his creation. If it was not possible for us to go to the manufacturers themselves due to the large-scale production and its international distribution, the manufacturers would have technicians trained to repair the machines they produce and would print millions of manuals instructing people on how to repair them.

But if we sought a man who was neither trained by the manufacturer nor read the manual, he would certainly damage it instead of repairing it. The same applies to calling a carpenter to fix your television, he would simply damage it and people would blame you for not seeking the help of the manufacturer or a technician.

We come to the Divine Law and abandon it!

We act thus in our material concerns but we ignore it in universal matters. We definitely know that Allah is The Creator of this universe and The Creator of man. He is The Lawmaker of the course of life in the universe and He has conveyed it to us. But when it comes to practicing the Law of Allah, all praise and glory be to Him, we actually abandon it. We make laws based on our imperfect reasoning and limited understanding believing that we are reforming, but in fact we are corruptors. We abandoned what The Creator has given us and we began imposing our own opinions, thinking that we are more capable than The Maker in handling His Creation. In this regard Allah, The Truth [*Al-Haqq*: one of the Beautiful Names of Allah], says (what means):

"And when it is said to them: 'Make not mischief on the earth,' they say: 'We are only peacemakers.' Verily! They are the ones who make mischief, but they perceive not." (Al-Baqarah, 2: 11-12)

All acts of reform remote from the Law of Allah are nothing but mischief on the earth for moving further from The All-Knowing Creator towards the created being who knows but little. Nothing created by Allah but blesses the universe and is impossible to cause mischief. The sun, for instance, illumines the universe since time began; it has caused aught mischief as that caused by factories and the exhaust gases emitted from cars in a matter of a few years.

Allah created the plants to provide the planet with the pure oxygen it needs, but man came, uprooted them and built in their place factories and cities that caused air pollution and the ozone hole that threatens the entire humanity.

Indeed, what is hidden from us is great and what is seen is so petty. That is regarding this world, apart from the other worlds that Allah, all praise and glory be to Him, has kept hidden from us, unseen, unknown. The world of jinn is hidden from us, whether the righteous among them or the devils. Allah, all praise and glory be to Him, says in the Noble Qur'an (what means):

"**Verily, he and Qabîluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them." (Al-A'râf, 7: 27)**

Moreover, the world of angels is hidden from us, as we do not see the angels, together with the other worlds that only Allah knows and we know nothing about.

A limited knowledge of existence

So, can see that our knowledge is very limited regarding all that exists in this universe, whether of the material or the unseen world. There exists a present seen world; that is the world of Dominion, the visible world that we all share. And there also exits the world of the Greatest Kingdom; the invisible world that Allah, all praise and glory be to Him, only shows to whom He wills from His Messengers or righteous servants. Allah, all praise and glory be to Him, says in the Noble Qur'an (what means):

"Thus did we show Ibrâhim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty." (Al-An'âm, 6: 75)

Hence, we realize that there exists Kingdoms known only to Allah, which He shows to whomever He wills of His servants. The *Ghaib* (all that is hidden, unseen or unknown) in its comprehensive essence is divided into two: a relative unseen world and an absolute unseen world. The absolute Unseen is only possessed by Allah, and has not yet emerged to perform its duty in life, for everything in this universe is assigned a duty and has a beginning and an end. Even the progress that humans achieve has a beginning; a feature in fact not exclusive to man alone but everything in the universe has both a beginning and an end.

For instance, each scientific theory is assigned a birth date for it to start carrying out its mission in the universe. If it chances upon a researcher after its discovery, Allah, all praise and glory be to Him, may reveal it to him and if it does not, Allah, Blessed and Exalted be He, will reveal it to a seeker of the Signs of Allah on earth, through what we call *coincidence*.

Many a time we find a researcher examining a certain matter or a certain theory and his search leads him to a totally different path; something he was not even looking for. But Allah, The Most Exalted, has guided him to it by what we humans call *coincidence*. Or else, Allah makes him notice a thing he has not noticed before which makes him change his search entirely and pursue a different course.

Recovery from sickness also has an assigned date and birth. When Allah, all praise and glory be to Him, wills the regaining of health He guides the physician to the disease and reveals its cause to him, so he diagnoses it, treats it and health is restored by the Will of Allah. A patient may in vain seek the most skilled doctors, but still does not get cured, then may come a fresh graduate doctor who examines him, diagnoses the illness and the patient is cured!!

Is this inexperienced fresh graduate doctor more versed than the medical professors who taught him? No, because he acquired his knowledge from those professors. He simply examined the patient at the birth date of healing, so Allah guided him to the illness, which he treated and health was restored.

Allah reveals to His Messenger some of the Divine Secrets

So, the absolute Hidden or Unseen is only within the Knowledge of Allah, all praise and glory be to Him, and has not yet emerged out of the Realms of The Almighty through His Word 'Be', to be known and starts carrying on its role in the universe. We recite in the Noble Qur'an the verse in which Allah, be ever gloried His Majesty and Might, says (what means):

“And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He.” (Al-An‘âm, 6: 59)

Only Allah, all praise and glory be to Him, knows the absolute Unseen but the Messenger of Allah (may Allah bless him and grant him peace) told us about hidden things that happened for real.

All the minor portents of the Last Hour that came true during the present time such as: loss of honesty, rivalry of the naked barefooted people in constructing high edifices, children becoming an affliction to their parents, man’s love for his wife and desertion of his mother, niggardliness obeyed, prevalence of corruption on the earth, impunity of bloodshed in the innumerable bombings, assassinations and civil wars, decoration of Masjids, decadence of hearts and absence of faith within, the rise of hypocrites to high positions and authority coming in the hands of unfit persons.

These as well as hundreds of other prophecies foretold to us by the Messenger of Allah (may Allah bless him and grant him peace) came true, which at the time the Messenger of Allah (may Allah bless him and grant him peace) predicted them were still unseen, then they were fulfilled. The question is: Did the Messenger of Allah (may Allah bless him and grant him peace) know the Unseen?

Almighty Allah says to His Messenger (may Allah bless him and grant him peace) in the Noble Qur’an (what means):

“Say (O Muhammad SAW): ‘I don't tell you that with me are the treasures of Allâh, nor (that) I know the unseen.’” (Al-An‘âm, 6: 50)

Allah, all praise and glory be to Him, commanded His Messenger (may Allah bless him and grant him peace) to inform us that he knows not the Unseen, so how did the Messenger of Allah (may Allah bless him and grant him peace) foretell many events that actually happened? In the Battle of Khaibar, the noble Prophet (may Allah bless him and grant him peace) saw a warrior fighting among the rows of Muslims, showing remarkable courage that amazed the believers, yet he said, ***‘Indeed, that man is one of the denizens of hellfire!’***

Abu-Hurairah (may Allah be pleased with him) narrated to us the hadith saying, ***“We were in the company of the Messenger of Allah (may Allah bless him and grant him peace) in the Battle of khaibar when the Messenger of Allah (may Allah bless him and grant him peace) said (about a man who claimed to be a Muslim), ‘Indeed, that man will be cast into hellfire.’ So, when the battle started, the man fought with all his might till he sustained many wounds, whereupon a man from amongst the Companions of the Messenger of Allah (may Allah bless him and grant him peace) came and said, ‘O Messenger of Allah! Tell me, the man about whom you have said that he is one of the denizens of hellfire, by Allah he had fought for the Sake of Allah with all his might and sustained many wounds.’ Upon that the Messenger of Allah (may Allah bless him and grant him peace) said, ‘As to him, he is indeed one of the denizens of hellfire.’ Some of the Muslims were almost on the verge of doubting (what the Prophet, may Allah bless him and grant him peace, had said) but while he was in this state, the man suffered pain from his wounds so he precipitated death, thus he firmly placed his sword into the ground then he heaved himself upon it and killed himself.”***

The Messenger of Allah (may Allah bless him and grant him peace) knew that the warrior was one of the denizens of hellfire though the man fought on that day in the Cause of Allah with

exceptional courage and audacity. The Messenger of Allah (may Allah bless him and grant him peace) also foretold his Companions others things that happened afterwards.

During the Battle of the Trench, and while digging one around Medina to protect it from the attack of the disbelievers, the Messenger of Allah (may Allah bless him and grant him peace) foretold that Shâm [the territory expanding to modern Palestine, Syria, Lebanon and Jordan], Persia and Yemen would be conquered and won by the Muslims. Al-Barâ' bin 'Âzib Al-Ansâry (may Allah be pleased with him) said, ***"(It happened) at the time the Messenger of Allah (may Allah bless him and grant him peace) ordered us to dig a trench, that we came across a very huge hard rock some place in the trench unyielding to the strikes of the pick, so we complained to the Messenger of Allah (may Allah bless him and grant him peace) of that. On seeing it he (the Prophet, may Allah bless him and grant him peace) took the pick and said, 'Bismallâh (In the Name of Allah),' and he aimed a blow that broke its third and then he said, 'Allahu akbar (Allah is the Most Great), I have been given the keys of Shâm, by Allah I can see its red palaces by the Will of Allah.' Then, he aimed a second blow that broke another third, whereupon he said, 'Allahu akbar (Allah is the Most Great), I have been given the keys of Persia, by Allah I can see Al-Madâ'in (Ctesiphon) white palace.' Then, he aimed a third blow and said, 'Bismallâh (In the Name of Allah),' breaking the rest of the rock. So, he said, 'Allahu akbar (Allah is the Most Great), I have been given the keys of Yemen, by Allah I can see the gates of Sanaa from this very place of mine.'"***

Thus, the Messenger of Allah (may Allah bless him and grant him peace) foretold unseen events that would happen several years ahead and narrated them to the believers standing around him.

Many prophecies revealed by the Messenger of Allah (may Allah bless him and grant him peace) that all came true. How then has Allah, all praise and glory be to Him, commanded His Messenger (may Allah bless him and grant him peace) in the Noble Qur'an, that is never to be altered or changed till the Day of Resurrection, to tell the believers that he knows not the Unseen, yet he informs us with ever so much of the Hidden and the Unknown?

The answer is that the Messenger of Allah (may Allah bless him and grant him peace) certainly knows not the Unseen, but it is Allah, all praise and glory be to Him, Who had informed him of all the secrets he foretold. The Messenger of Allah (may Allah bless him and grant him peace) did not know the Unseen on his own, but Allah, all praise and glory be to Him, revealed to him incidents that would happen in the future to narrate them to us as a testament to the veracity of his message and the fact that it is conveyed from Almighty Allah. But the absolute Unseen is only known by Allah, all praise and glory be to Him.

What is the relative Unseen?

We then move on to the relative Unseen, which constitutes the unseen matters that humans may know. But what is the relative Unseen? It is something you do not know but others do. For instance, if something is stolen from you, the thief is unknown to you; it is something beyond your knowledge. The police may also not know the thief, but the thief knows himself, as well as his accomplice who hid the stolen objects and the buyer of the stolen goods.

A ruler or a minister may sign me in a new post; the endorser of my employment contract knows the decision, also his clerk or whoever was present at the time of signing the contract. If that witness phoned me at the time of issuing the decision and told me that I would be appointed to that post, whilst hiding from me the fact that he witnessed the signing of the contract, should I say that he knows the Unseen? Of course not.

So, the relative Unseen is known by others but I am held unaware of it. For instance, if I am traveling back from a journey and a friend accompanying me, who knew the time of my arrival, returned a couple of days before me. He then stated the day of my return and I did actually return on that day, should my friend then be a knower of the Unseen? Of course not.

The same applies to all affairs that we believe to be totally unknown but actually they do not belong to the absolute Unseen, rather they are relatively unseen.

All such affairs that mankind may learn, which charlatans or other deceivers, who invoke the help of the devils, try to make people believe that they hold the secrets of the Unseen when actually they do not. All are merely events that took place in reality but remained unknown to their seekers. But as for the real and absolute Unseen, only Allah, all praise and glory be to Him, has its keys.

Prediction and the Unseen

Prediction or foresight also falls under the relative Unseen. For instance, I know that in the character of a certain person that he grows angry out of specific causes: as his dislike of a certain man and his reluctance to receive him at home. It happens that the one whom he dislikes knocks at his door during his absence; I may predict that if the man shows up now a quarrel will ensue. The man actually comes and a dispute follows. By foreseeing this, am I a knower of the Unseen?

I may also notice that my son does not study; that he opens the book and gazes blankly at it but understands nothing, or pretends that he is studying his lessons so he shuts himself in his room but actually does not study. Consequently, I predict that the boy will not pass and he actually takes his exams and fails. Does this mean that I am a knower of the Unseen? Or that premises simply bespoke the results!

Moreover, if you asked a professor about his students: those who will and will not succeed, he can pinpoint them to you. He can even name who will be the first, the second and the third. Then, come the exams and the results match the professor's predictions. Is he then considered a knower of the Unseen? Of course not, he simply used his foresight, intelligence and experience in predicting the results.

The three veils screening the Unseen

The veils screening the Unseen pertaining to worldly life are three. First is the past; something that happened in a past I have not lived whereby that thing remains unknown to me. All the historical events that occurred before our birth are kept unknown to us and we only learn about them through the narrators who saw or witnessed them. We receive them as news, thus we pose uncertain whether they are true or false.

In history there are contradictory accounts, deeds not ascribed to their proper authors, intrusions that never happened and none can tell truth from falsehood? But we have to accept them as they are, relying on the authority of the narrators and the historians. In fact, many of the historical events are full of forgery and falsification.

In our contemporary history and during the present time we live we find clear examples for that. When one of the leaders or rulers dies some biographers ascribe to him glories, whereas others

depict him having the most dreadful qualities. Some say he was just, some say he was vicious, others say he was a tyrant and each substantiates his writings by documentations.

Historians affirm that the forged documentations in the history of mankind exceed the authentic ones. Even the celestial books (save the Noble Qur'an) did not escape attempts of falsification, so they withheld some of the stated parts in them and forged what they withheld not, and then brought words of their own and claimed them to be Divine, even though they are certainly not the Words of Allah, all praise and glory be to Him.

In this regard, the Noble Qur'an conveys to us the Statement of The Truth, Blessed and Exalted be He, (which means):

"Then woe to those who write the Book with their own hands and then say, 'This is from Allâh,' to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby." (Al-Baqarah, 2: 79)

And the Qur'anic Statement of The Truth, be ever gloried His Majesty and Might, that says (what means):

"Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?" (Al-Baqarah, 2: 75)

We thus see that they distorted the Words of Allah, Blessed and Exalted be He, and ascribed to The Almighty words He uttered not while alleging them to be Divine. Furthermore, we must pay heed to the Words of The Truth, all praise and glory be to Him, that say (what means), ***'After they understood it?'*** which signify that they did not distort or change the Words of Allah, out of ignorance or lack of understanding; otherwise their excuse would have been their ignorance or incomprehension of the Divine Words. But in reality they willfully changed them after a sound and reasonable understanding.

If this is the case regarding the Words of Allah, all praise and glory be to Him, what would it be regarding the deeds and words of mankind? In the previous celestial messages, Allah, be ever gloried His Majesty and Might, entrusted His servants with guarding His Books and Words against any alteration or distortion. But when people did alter and change them and ascribed to Allah what He uttered not, The Almighty ordained that He should be the One to guard the Noble Qur'an by His Endless Might and Power, as substantiated by the noble Qur'anic verse saying (what means):

"Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption)." (Al-Hijr, 15: 9)

Therefore, the Noble Qur'an will remain guarded by the Endless Might of Allah, Blessed and Exalted be He, never to be altered or changed till the Day of Resurrection.

The veil of the unseen past

So, the first veil screening the Unseen is the past but as for the second, it is the future; for none knows what will happen in the future. Time has concealed from us the events yet to come until they become a present reality for us to learn them. We do not even know what will happen tomorrow. Allah, all praise and glory be to Him, says (what means):

“No soul knows what it will earn tomorrow.” (Luqmân, 31: 34)

In this way, the future remains a sealed book before us all, knowing not what will happen in it, or what will happen to us, or to those surrounding us or to the entire world.

As for the third veil, it is that of space; in plain words, my unawareness while present in a certain place of what is going on in other places; the screening veil of space prevents me. For instance, while being in Cairo I do not know what is happening in London or New York or in other locations throughout the world. All these events are concealed from me. Sitting in my study I am unaware of what is going on in my house. I may not even know what is happening in the next room by reason of the screening barrier of space, which is one veil of the Unseen to mankind.

Then, came the Noble Qur’an and lifted all these veils; that of time, space and future, unveiled them all by disclosing famous and well-known incidents that none can belie, even by the enemies of this religion and that is owed to the Inimitability of the Noble Qur’an, mightily able of working unending miracles till the Day of Resurrection.

In the Name of Allah, the Most Beneficent, the Most Merciful

Chapter Two
The Noble Qur'an And The Unseen

Allah, Blessed and Exalted be He, willed that the Noble Qur'an embraces never-ending miracles till the Day of Resurrection. The Noble Qur'an was sent down a miracle in the power of speech to the Arabs who excelled in rhetoric and oratory, therefore the Noble Qur'an came challenging what they excelled in.

A Miracle of Allah must challenge what mankind excelled in, for if it challenged things they knew or mastered not, people would claim that if they learned or mastered these things they would be capable of achieving what surpasses the working of the miracle. But Allah, praise be to Him, brought forth to them what they fully knew and mastered and were able to attain in it the summit of civilization during their time. Challenging them thus with a miracle they are powerless against in order to reveal to them their incapacity and weakness before His Might, perhaps they would believe.

The people of Pharaoh were famed for their magic and they excelled in its esoteric arts, so the miracle sent to them came in what they mastered. Also, the people of Îesâ (Jesus, peace be upon him) excelled in medicine, so the miracle of Îesâ (peace be upon him) came in what they excelled. The Arabs were masters in the arts of rhetoric and oratory. They competed in composing poetry and boasted of their poets; setting up marketplaces where people used to convene to witness the poets vying with each other in reciting their poems. Therefore, the Noble Qur'an came challenging what they excelled in. The challenge was even escalated inviting them to try to bring its like, then lessened to only ten verses then humbled to a verse. Bearing on that, Allah, The Truth, all praise and glory be to Him, says (what means):

"Or do they say: 'He (Muhammad SAW) has forged it?' Say: 'Bring then a *Sûrah* (chapter) like unto it, and call upon whomsoever you can, besides Allâh, if you are truthful!'" (Yûnus, 10: 38)

Had the Noble Qur'an been limited to a miracle in the power of speech, it would have come to a standstill. But the Muhammadan Message is the last of all the celestial messages and is sent down to humanity at large, to the entire world not only to the Arabs. The linguistic miracle poses as a challenge to the Arabs for the revelation of the Noble Qur'an with their language. As for the non-Arabs Muslims such a challenge would not exist, if the Noble Qur'an were limited only to a linguistic miracle. Therefore, the challenge in the Noble Qur'an is not restricted to the Arabs alone but called to the entire humanity.

The Noble Qur'an came withdrawing the shading veils of the Unseen till the Day of Resurrection, revealing a miracle to each generation. The Noble Qur'an lifted the veils of the past, the future and that of space; lifted all the veils screening the Unseen to give us miracles that continue up till now and will continue till the Day of Resurrection.

The Noble Qur'an amends what the predecessors have distorted

But how has the Noble Qur'an unveiled the past? By bringing the news of the past nations justly corrected to wipe out widespread mistakes, insertions intruded into the Divine Books (save the Noble Qur'an), and lies uttered against the universe Allah, all praise and glory be to Him, has created.

Among the first revealed Qur'anic verses were the ones discussing the beginning of creation and how it happened. The Noble Qur'an related to us the story of the first creation; that of Âdam and Hawwâ' (Adam and Eve, peace be upon them), and how Allah, all praise and glory be to Him, has created everything from a male and a female so that the generation of creatures continue. Then came the modern science – statistics – to bear witness to what the Noble Qur'an had already related.

Statistics has proved that as time elapses, the number of creatures multiplies; meaning that the further we sail aback, the lesser grows the number of creatures. If we assumed that mankind currently amounts to thousands of millions, a few centuries ago it was hundreds of millions only and a few centuries before it was tens of millions, and the further we look back the lesser the number grows until it dwindles to a few thousands then to a few hundreds then to dozens then to the origin, a male and a female, Âdam and Hawwâ'.

In this way, the Noble Qur'an has unveiled the past regarding creation, relating to us the veracious story of the beginning of creation. The Noble Qur'an has also unveiled the future when it foretold that there would come people who would claim that man descended from an ape!! And the origin of life was in such and such fashion. That they would fabricate false theories so do not listen to them, because such people are misleaders, who wish to lead you astray.

In this regard The Truth, Blessed and Exalted be He, says (what means):

"I (Allâh) made them (*Iblîs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers." (Al-Kahf, 18: 51)

The prophecy came true and there appeared misleaders who alleged that the origin of creation was in such and such fashion and they invented lies against Allah. To all those people we simply say that they served to affirm the truthfulness of the Noble Qur'an. Because if they did not bring forth their fallacious theories we would have said that the Noble Qur'an has informed us that there would come misleaders who would dispute about the creation of the heavens and the earth, and that of man, where are then those misleaders foretold by the Noble Qur'an? But they actually came and the lies they invented inspired us to say, ***'Subhân Rabanâ Al-'Azhîm' (All praises be to our Lord, the Most Great)***. For The Almighty informed us about those misleaders and they actually came and He said that they would dispute about the creation of the heavens and the earth, and that of man, and they did dispute concerning them. In this manner Allah, all praise and glory be to Him, used the disbelievers and misleaders in serving the issue of Faith and proving the veracity of the Noble Qur'an.

The miracle of creation imparted by Allah

The Truth, be ever gloried His Majesty and Might, has informed us in the Noble Qur'an that He created everything from a male and a female through the verse saying (what means):

"And of everything We have created pairs, that you may remember (the Grace of Allâh)." (Az-Zâriyât, 51: 49)

And the verse saying (what means):

“And that He (Allâh) creates the pairs, male and female.” (An-Najm, 53: 45)

But we have to pay attention to the word ‘pair’ for it does not here mean two, as usually crosses the minds of some people but it means one of two corresponding things, similar in form but different in function.

We notice this in all of Allah’s creatures; all the animals and insects are created from a male and a female. No creature can exist from a male without a female or the opposite except in the miracles where Allah, all praise and glory be to Him, wanted to prove His Absolute Power in the universe and in creation. Âdam (peace be upon him) was created from neither a male nor a female; Allah directly created him. Then came the creation of Hawwâ’ (Eve, peace be upon her) from a male only, for she was created from the rib of Âdam. Bearing on that meaning, The Truth, all praise and glory be to Him, says (what means):

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women.” (An-Nisâ’, 4: 1)

Allah, all praise and glory be to Him, created Îesâ, (Jesus, peace be upon him), son of Maryam (Mary, may Allah be pleased with her) from a female only, without a male, whereby the four miracles of creation are perfected: creation without neither a male nor a female, creation from a male without a female, creation from a female without a male and creation with the union of both to prove the Absolute Power and Might of Allah, all praise and glory be to Him

Everything in the universe is created from a male and a female, hence insemination or pollination must take place for reproduction; a fact finally discovered by modern science. So, if they wanted to completely destroy a certain pest or an insect, they have to destroy either the males or the females, consequently the insect or the pest perishes. If a male or a female remained the pest or the insect would return anew stronger than ever.

Casting lots to see who would be the guardian of Maryam

The Noble Qur’an has unveiled the Unseen regarding creation. The Noble Qur’an then came to uncover the past by telling us matters nobody would have ever known. Just read how certain verses in the Noble Qur’an are preceded by certain Utterances of The Most Exalted, as those meaning, **‘(O Muhammad SAW), neither you nor your people knew them before this.’ (Hûd, 11: 49), ‘You were not with them,’ (Âl-‘Imrân, 3: 44)** to learn how the Noble Qur’an unveils the Unseen.

Regarding this, Allah, all praise and glory be to Him, says (what means):

“You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.” (Âl-‘Imrân, 3: 44)

Meaning, *O Muhammad,* you were not present when they cast lots to choose who would be the guardian of Maryam (Mary, peace be upon her), offered by her mother to serve His place of

worship. After the mother of Maryam gave birth to her, she carried her to the priests in *Baitul-Maqdis* (Jerusalem) and said that she vowed to dedicate her child to the services of *Baitul-Maqdis*, worshipping Allah, and being in the services of His place of worship. Zakariyâ (Zachariya, peace be upon him) wanted to be her guardian and be charged with bringing her up but the priests refused as each wished to be her guardian. So, they agreed upon casting lots by throwing their pens and the owner of the drawn pen would become the guardian of Maryam. The pen chosen by lot belonged to Zakariyâ, who became her guardian. Now recite the noble Qur'anic verse in which The Truth, praise be to Him, says (what means):

"And you (O Muhammad SAW) were not on the western side (of the Mount), when We made clear to Mûsa (Moses) the commandment, and you were not among those present." (Al-Qasas, 28: 44)

Furthermore, Allah, all praise and glory be to Him, says to His Messenger (may Allah bless him and grant him peace) that he was not there when He talked to Mûsâ (Moses, peace be upon him) on the western side of Mount Tûr in Sinai.

Also, the noble Qur'anic verse saying (what means):

"And you (O Muhammad SAW) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them." (Al-Qasas, 28: 45)

Meaning that you (*Muhammad*) were not dwelling among the people of Midian to know what happened to Shu'aib (peace be upon him) and what he said to his people while calling them to the Religion of Allah. The Truth, be ever gloried His Majesty and Might, says (what means):

"This is of the news of the unseen which We reveal unto you (O Muhammad SAW), neither you nor your people knew them before this." (Hûd, 11: 49)

Thus, Allah, all praise and glory be to Him, informed His Messenger (may Allah bless him and grant him peace) about things he would never have known, neither he nor any of his people to prove that unveiling the past happens only by His Will, all praise and glory be to Him. When Allah unveiled the past to His Messenger (may Allah bless him and grant him peace), He revealed to him the matters related to the Divine Law that the predecessors cared to hide. The Almighty, praise be to Him, revealed the truth about the fabricated lies they used to spread against His Prophets; among them were what the rabbis alleged against Sulaimân (Solomon, peace be upon him) that he ruled by magic and what the devils falsely related against the kingdom of Sulaimân.

"They followed that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic." (Al-Baqarah, 2: 102)

Allah, The Truth, all praise and glory be to Him, revealed to His Messenger (may Allah bless him and grant him peace) news that neither he nor his people could ever know, so that a nonbeliever would never dare say that the Messenger of Allah (may Allah bless him and grant him peace) received his knowledge from this or that.

The Divine Revelation came concerning matters unknown neither to the Messenger of Allah (may Allah bless him and grant him peace) nor to his people, with the purpose of emendating the

insertions that the rabbis and others have intruded into the Law of Allah. To make it known to all that this emendation is from Almighty Allah Himself to cause the truth to triumph and bring falsehood to nothing, so that none can dare contest it. Allah, all praise and glory be to Him, says what means, ***'This is of the news of the unseen.' (Hûd, 11: 49)*** Meaning, this news appertains to the unseen past that nobody knew, and is conveyed by Allah, be ever gloried His Majesty and Might, to His Messenger (may Allah bless him and grant him peace).

Emendation of insertions intruded into previous religions

In this way, the Noble Qur'an has unveiled the past to amend the religions that preceded Islam and to show how insertions falsely ascribed to Allah were forced in them.

Furthermore, the Noble Qur'an has drawn the veils screening space to the Messenger of Allah (may Allah bless him and grant him peace). Recite the noble Qur'anic verse in which The Truth, all praise and glory be to Him, says (what means):

"To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil." (Tâ--Hâ, 20: 6)

People must pay heed to the Qur'anic Statement of The Truth, all praise and glory be to Him, saying what means, ***'And all that is under the soil,'*** because we now have discovered that the treasures buried into the depths of the earth exceed those on its surface.

Thus, Allah, Blessed and Exalted be He, informed His Messenger (may Allah bless him and grant him peace) in the Noble Qur'an, that will never be changed or altered till the Day of Resurrection, about what lies in the depths of the earth at a time it was a reality hidden from the whole world. Certainly, a veil shading space, for at the time of the revelation of the Noble Qur'an nobody knew or even imagined that within the earth are enormous treasures to which we should direct our attention.

Allah, all praise and glory be to Him, lifted another veil shading space to His Messenger (may Allah bless him and grant him peace) in the noble Qur'anic verse in which He says:

____ _____ ________ ________
}____ {1} __________ __________ {2} ____ _________ ___________}

"Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious." (Ar-Rûm, 30: 1-3)

At the time of the revelation of the Noble Qur'an, the word '____' was interpreted (as in the aforementioned translation of the verses) as being nearer the lands of Arabs, then came the geologic maps recently shot through satellites to prove that the region where the final battle was fought near *Baitual-Maqdas* (Jerusalem) is the lowest region on the entire surface of the earth, exactly as the Arabic word '____' literally means: a place situated most low. So, the Noble Qur'an unveiled another hidden reality of space by stating that the region that witnessed the last battle fought between the Romans and the Persians is the lowest region on the entire surface of the earth, a fact we only knew a few years ago.

Allah, all praise and glory be to Him, imparts another miracle of space in the Noble Qur'an. Recite the noble Qur'anic verse in which The Truth, Blessed and Exalted be He, says (what means):

"Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?" (Al-Anbiyâ', 21: 30)

Through this verse the Noble Qur'an informs us about the selfsame origin of the heavens and earth and how they were separated.

Maybe we still remember the experiment of man's landing on the moon and how the scientists dreamt, before finishing the experiment, of finding strange elements on the surface of the moon and how such elements would contain minerals, chemical substances and others items extraordinarily new to the people of the earth. How if they were added to the elements present on earth they would produce substances never known to humanity, and they gave free rein to their fancies about the new discovery that would change the universe. Fantasies soared high and minds were full of dreams, then what happened?

Man landed on the moon and walked on its surface. He brought specimens from the rocks on and under its surface and returned to the earth. Afterwards, the labs started working actively and the results came out: the moon's surface consists from the same elements of the earth's surface. Moreover, the components of its rocks are the same as those of the earth.

The journey ended by the distribution of the moon's rocks on the celebrities visiting the United States of America.

Afterwards, the curtain was dropt on that matter because none of the guests was anxious to get a rock that is already found on the earth and the journeys to the moon ended completely.

In fact, those who landed on the moon served to prove that there is no god but Allah and that Muhammad is the Messenger of Allah. They also proved the Miraculousness of the Noble Qur'an and how the Noble Qur'an told them that truth fourteen centuries ago. Indeed, by their landing on the moon they themselves touched the Qur'anic reality.

We can go on giving examples on how Allah, all praise and glory be to Him, uncovered to His Messenger (may Allah bless him and grant him peace) the veils screening space. Not only did He, praise be to Him, unveil the unseen realities on the earth but He also unveiled it in the heavens and in the depths of the earth and the seas. These are places that humans knew nothing about; they were even unknown worlds to them, then Allah, Blessed and Exalted be He, willed to reveal to mankind from His Knowledge what made part of the Unseen a palpable reality.

The Noble Qur'an unveils the human soul

The Noble Qur'an has also unveiled the human soul, when Allah, all praise and glory be to Him, told His Prophet (may Allah bless him and grant him peace) what is harbored but kept unuttered within the hearts of the hypocrites and the disbelievers. Almighty Allah says (what means):

"And say within themselves: 'Why should Allâh punish us not for what we say?'" (Al-Mujâdilah, 58: 8)

This noble Qur’anic verse was revealed with regard to the hypocrites and the disbelievers. The Qur’anic Statement of Allah, all praise and glory be to Him, saying what means: *‘**And say within themselves,**’* signifies that they kept it secret within themselves and told it to none. If such news about them was untrue: that they truly did not whisper thus within themselves, then the hypocrites and the disbelievers, who were most avid to vilify Islam and destroy it, would have spoken out, saying, ‘Muhammad has brought words he says to be revealed from Allah, claiming that we said within ourselves such and such and we certainly have not uttered these words nor did they cross our minds.’

But the revealed Qur’anic verses disclosed what is hidden in their hearts and the reality certainly startled them. They were taken aback by the truth; it did not even occur to them to refute saying thus within themselves, if only by way of deception and lying!!

If you read Surat At-Taubah, you would find in it many verses foretelling the Messenger of Allah (may Allah bless him and grant him peace) what is kept within the hypocrites’ hearts. Recite the noble Qur’anic verse in which The Truth, Blessed and Exalted be He, says (what means):

“And of them are some who accuse you (O Muhammad SAW) in the matter of (the distribution of) the alms.” (At-Taubah, 9: 58)

And the Qur’anic verse in which Allah, praise be to Him, says (what means):

“And among them are men who hurt the Prophet (Muhammad SAW) and say: ‘He is (lending his) ear (to every news).’” (At-Taubah, 9: 61)

Then, comes the Challenge of Almighty Allah Himself to all what the hypocrites hid and deemed unknown to His Messenger (may Allah bless him and grant him peace). The Truth, be ever gloried His Majesty and Might, says (what means):

“The hypocrites fear lest a *Sûrah* (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: ‘(Go ahead and) mock! But certainly Allâh will bring to light all that you fear.’” (At-Taubah, 9: 63)

Allah, all praise and glory be to Him, unfolded to His Messenger (may Allah bless him and grant him peace) in the Noble Qur’an what is kept secret within the hypocrites’ hearts and none of them dared to belie what Allah said and revealed in the Noble Qur’an.

Allah exposes what is inside the hypocrites’ hearts

Allah, all praise and glory be to Him, exposed what the hypocrites concealed within their hearts when they came to the Messenger of Allah (may Allah bless him and grant him peace) to testify that he is truly the Messenger of Allah. Recite in Surat Al-Munâfiqûn the Qur’anic verse in which Almighty Allah, says (what means):

“When the hypocrites come to you (O Muhammad SAW), they say: ‘We bear witness that you are indeed the Messenger of Allâh.’ Allâh knows that you are indeed His Messenger and Allâh bears witness that the hypocrites are liars indeed.” (Al-Munâfiqûn, 63: 1)

The hypocrites are liars although they came to testify that Muhammad is the Messenger of Allah. Allah, Blessed and Exalted be He, knows that Muhammad (may Allah bless him and grant him

peace) is indeed His Messenger, which suggests that the testimony of the hypocrites agreed with the Statement of Allah, all praise and glory be to Him, but though they agreed, The Truth, be ever gloried His Majesty and Might, affirmed in the same Qur'anic verse that the hypocrites are liars indeed.

But how could they be liars when they testified same as the Testimony of Allah, be ever gloried His Majesty and Might?

They are lairs because the hypocrites uttered their testimony only by their tongues. They bore witness that Muhammad (may Allah bless him and grant him peace) is the Messenger of Allah only in tongues but their hearts remained denying it, disbelieving in Allah and His Messenger (may Allah bless him and grant him peace), so Allah bared what is in their hearts and exposed their hypocrisy even when they witnessed for the Divinity of the message conveyed by the Prophet of Allah (may Allah bless him and grant him peace).

The Noble Qur'an has unveiled the past and amended what the predecessors have distorted in the Books of Allah. The Noble Qur'an has also unveiled the secrets of the human soul and exposed what the disbelievers and the hypocrites hid in their hearts; they were startled and could not answer back. Moreover, the Noble Qur'an unveiled the future and told us things destined to happen after a few days, others after years and others after centuries and they all came true. This signifies that the Noble Qur'an unveiled all the Unseen for us to mind that Allah, all praise and glory be to Him, is The Sayer and The Doer. Indeed, He is The All-Knower of the Unseen, not even the weight of an atom or a small ant or less than that or greater, escapes His Knowledge in the heavens or in the earth.

In the Name of Allah, the Most Beneficent, the Most Merciful

Chapter Three
Things He reveals …Not Originate

Only Allah, be ever gloried His Majesty and Might, is Omniscient of time enwrapped in the veils of the Unseen. The future is one veil of the Unseen that many people try to uncover its events yet to come by seeking the help of the soothsayers, the fortunetellers and others. They spend lavishly on that end while ignoring the reality that it is out of the endless Mercy of Allah, all praise and glory be to Him, that He hid the future, keeping it unknown to all but Himself.

But people precipitate the events yet to come and are eager to know what Allah, all praise and glory be to Him, hides in the Fate He ordained. Simply, if they opened their eyes a little bit, they certainly would not run after knowing the future and they would thankfully prostrate themselves to Allah for veiling its events, otherwise life would be upset and would turn to a hell.

If Allah, Blessed and Exalted be He, unveiled to us the future, how a mother would feel if she were to learn that her son would die when he attains twenty? How would she feel while seeing her son each day and knowing what would happen to him? How could she live? What her life would be like when she sees her son night and day but knows that she would lose him on a certain day or in a certain year? Having him blooming before her eyes year after year, growing stronger and more mature, how the life of this mother would be like?

Is not it out of the Mercifulness of Allah towards her that He hid the future so that she may lead a blissful life until the destined Fate of Allah comes to pass. She is offered thus twenty years of happiness instead of twenty years of misery while awaiting the inevitable Fate.

How could a man look ahead to his future while knowing that he would lose his fortune and be reduced to poverty? Or that he would lose his job and become idle? Or that his children would desert him when he grows old and would cast him in an old people's home? How the life of this man would be like and how would he be able to survive?

Truly, what inspires in us the hope in life and provides us with the power of endurance, perseverance and the ability to withstand hardships and other sufferance that life may involve is the cherished hope that tomorrow will be better than today and what is yet to come will wipe our troubles and open before us the closed gates. That hope keeps filling our hearts while life goes on with good and evil, sweet and bitter.

The hope in a better tomorrow is what pushes us to work, to cultivate the land and accomplish all what the life of this world requires.

But if we were to know the future events and the calamites they bear for us, we would do nothing. Perhaps it might lead us to commit suicide – Allah forbid – in order to avoid the future events we have learned and out of dreading to continue living until they do befall us.

Thus, we see that Allah, all praise and glory be to Him, hid the future out of mercifulness towards us and in order that we hopefully expect the life of this world instead of living it with pain, and to

enjoy our lives instead of being miserable in them. That is the Mercy of Allah, which many reject while trying hard, even spending money, to know what will happen in the future!

There is always mercy in the Foredoom of Allah, all praise and glory be to Him, so what if we learned the prejudged and lose sight of the mercy intertwined with it? Allah, all praise and glory be to Him, has a wisdom in each predestination but sometimes we fail to grasp it. Hiding the future is certainly a mercy to all humanity.

How did the Noble Qur'an unveil the future?

We shall now move on to the future matters that the Noble Qur'an has unveiled. Our first example is the war waged between the Romans and the Persians. War broke out between the Romans and the Persians and ended with the victory of the latter. Persia, being a disbelieving nation made the disbelievers rejoice, on the other hand the Romans were people of the book, therefore, the believers were grieved.

War broke out between two great countries during that time and it had nothing to do with Islam or its tenets but Allah, all praise and glory be to Him, willed to prove a basic truth in the universe; that Allah grants victory to the one cherishing belief in his heart against the one whose heart is filled with disbelief. The Persians were disbelievers, who worshipped fire, whereas the Romans were Christians; they were people of the Book. Thereupon, noble Qur'anic verses were sent down upon the Messenger of Allah (may Allah bless him and grant him peace) saying (what means): **"*Alif-Lâm-Mîm.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians), with the help of Allâh, He helps whom He wills, and He is the All-Mighty, the Most Merciful." (Ar--Rûm, 30: 1-5)**
These noble Qur'anic verses were revealed to announce that the Romans would achieve victory after some years. At that time, the disbelievers claimed that these were the words of Muhammad and negated that the Romans would ever triumph. But the believers affirmed that these were words sent down from Allah, Blessed and Exalted be He, and revealed to Muhammad (may Allah bless him and grant him peace)…. *the Romans would be victorious*.
The conflict flared up and the challenge escalated to the disbelievers betting that the Romans would never be victorious, whereas the believers betted on the victory of the Romans. Among the bettors was our master, Abu Bakr As-Sadîk (may Allah be pleased with him) who betted four camels on the Romans achieving victory after seven years.
The seven years elapsed and neither a fighting took place nor did the Romans achieve victory. The disbelievers rejoiced and they started raising doubts in the Muslims against their Noble Qur'an and their religion.
Abu Bakr (may Allah be pleased with him) mentioned the matter to the Messenger of Allah (may Allah bless him and grant him peace), who asked him, ***'How much is some years in your estimation?'*** Abu Bakr replied, ***'Less than ten.'*** Whereupon, the Messenger of Allah said (may Allah bless him and grant him peace) to Abu Bakr, ***'Go, bid up with them and add two more years to the appointed time.'***
And it truly happened, for two years had hardly passed by before the Romans defeated the Persians and the believers rejoiced. Then the Messenger of Allah (may Allah bless him and grant him peace) forbade Abu Bakr (may Allah be pleased with him) and all the Companions (may

Allah be pleased with them all) from betting and said to them that Islam neither acknowledges it nor sanctions it.
Here we have to question ourselves: who can decide the outcome of a war that would break out after nine years? Moreover, to decide the victor and the conquered party and have verses of the Noble Qur'an, whose recital is an act of worship and will never be altered or changed till the Day of Resurrection, revealed conveying that prophecy? Who can guarantee the future turn of events for nine whole years? Who can guarantee the continuation of enmity all along these years?
Was not there a possibility that the Roman and the Persian leaders would agree upon conciliation and no war would take place? Was not there a possibility that the battle is fought and the Persians achieve victory? They were two big countries and the preparation for war took nine years; was not there a possibility that, during these nine years, the Persians would upgrade their military preparations and enhance their weapons in a way that would enable them to defeat the Romans?
Further, wherefore does the Noble Qur'an, which is a doctrinal Book, discusses that battle which is remote from the doctrine? Because Allah comprehends in His Knowledge all things that happens in the universe, and The Sayer of the Noble Qur'an is The Creator of the universe, Whom nothing whatsoever in His Universe is beyond His Will. Allah, all praise and glory be to Him, says to anything 'Be!' – and it is, therefore the Noble Qur'an was sent down with revelations known only by Allah, Blessed and Exalted be He; matters He only reveals and certainly not originates.
The Noble Qur'an has given us the Judgment and Decree of Allah pertaining to a war that would take place after nine years, though nobody can predict the outcome of a war even after its beginning or while being fought. As every party engages in the battle while absolutely sure of achieving victory, otherwise they would not have undertaken it. Then runs the battle and the winner is the same decreed by Allah, The Exalted and Ever-Majestic.
This way, the Noble Qur'an unveiled the outcome of a war to be fought after nine years to learn well that Almighty Allah is The All-Knower of the secrets of the heavens and the earth and the Doer of whatever He wills.

<u>The letter ' ' expressing futurity in the Noble Qur'an</u>

The Noble Qur'an proceeds in unveiling the future; every Qur'anic verse beginning with the Arabic letter '_' means that the stated events will happen in the future. When I express myself in the future tense, it follows that I have not yet done the thing, otherwise I would not have used the letter '_' that indicates futurity. It simply means that the event will happen in the time yet to come; it happened neither in the past nor the present time but will come to pass in the future.
The Truth, Blessed and Exalted be He, says in His Perfect Book (the Noble Qur'an) with respect to changing the direction of the *Qiblah* (direction faced in prayers) [first it was towards Jerusalem then changed towards the Ka'bah] what means:
"The fools (pagans, hypocrites, and Jews) among the people will say, 'What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they were used to face in prayer.'" (Al-Baqrah, 2: 142)
The Truth, all praise and glory be to Him, says what means, *'**The fools (pagans, hypocrites, and Jews) among the people will say,'*** which signifies that at the time of the revelation of the noble Qur'anic verse they said nothing, but Allah informs us that in the future they would certainly say thus. Allah, Blessed and Exalted be He, described the speakers of these words as fools. By unfolding what the nonbelievers would say in the future, Allah, all praise and glory be to Him, had laid down one of the causes of that religion between the hands of the enemies of Islam, through which they might have destroyed this religion if they forbore uttering what Allah has told in advance.
The disbelievers and the people of the Book (the Christians and the Jews) could have refrained from saying anything about changing the *Qiblah,* then tell the believers that they said nothing, that the Noble Qur'an informed that they would say, but they have not.

But as the Noble Qur'an foretold the Unseen, they actually said these words whereby they served to affirm the cause of belief at the time they most craved to destroy it.
Afterwards, we proceed to the noble Qur'anic verse revealed in Mecca when Muslims were a minority, weak with neither might nor power, in which Allah, be ever gloried His Majesty and Might, says (what means):
"Their multitude will be put to flight, and they will show their backs." (Al-Qamar, 54: 45)
Upon the revelation of that noble Qur'anic verse, 'Umar bin Al-Khaṯṯâb (may Allah be pleased with him) wondered saying: '***What multitude is that? When we are an oppressed minority?'***
Years passed by and the believers migrated to Medina and the Battle of Badr took place; the first battle in which the disbelievers suffered defeat and Muslims achieved victory though the disbelievers formed great multitudes and the Muslims were a minority.
During that battle the disbelievers approached one thousand, whereas the believers were about three hundred. In spite of this, the disbelievers, the great hosts, were defeated and the Muslims won the battle though a minority. At that moment, 'Umar bin Al-Khattâb (may Allah be pleased with him) cried and said, **"*O Lord indeed you uttered the truth: 'Their multitude will be put to flight, and they will show their backs.'"***
To ascertain the Absolute Power of Allah, all praise and glory be to Him, not only did the Noble Qur'an unveil the events that Allah, all praise and glory be to Him, decreed and man has no choice in them but the Noble Qur'an has also unveiled the deeds wherein man enjoys the freedom of choice granted to him by Almighty Allah; to choose to do or not to do, as he pleases.
Allah, all praise and glory be to Him, willed that man has the power of free choice in having faith, he may believe as well as disbelieve. The tongue may testify that there is no god but Allah and Muhammad is the Messenger of Allah and may utter the word of disbelief, Allah forbid, just as its sayer will choose.
In this regard The Truth, Blessed and Exalted be He, says (what means):
"Then whosoever wills, let him believe, and whosoever wills, let him disbelieve." (Al-Kahf, 18: 29)
But even in the optional issue of having faith the Noble Qur'an unveiled the Unseen. Recite the Qur'anic verses in which The Truth, be ever gloried His Majesty and Might, says (what means):
"Perish the two hands of Abû Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of *Sadan* which she used to put on the way of the Prophet (Peace be upon him), or use to slander him). In her neck is a twisted rope of *Masad* (palm fibre)." (Al-Masad, 111: 1-5)
This Surah was revealed regarding Abu Lahab, the uncle of the Messenger of Allah (may Allah bless him and grant him peace), to inform that Abu Lahab would die a disbeliever and be cast into hellfire. It was revealed, as mentioned hereinbefore, concerning an optional issue, that of belief. What would have happened if on the revelation of this Surah and after its recital by the Messenger of Allah (may Allah bless him and grant him peace) on the believers, Abu Lahab gathered the tribes and told them, 'Muhammad said in some Qur'anic verses he claims to be sent down from heaven that I shall die an unbeliever and shall be cast into hell. I declare my Islam before you and testify that there is no god but Allah and Muhammad is the Messenger of Allah, so that you may learn that Muhammad is inspired nothing. That all this talk is from him, not from Allah.'
If Abu Lahab claimed thus hypocritically, dissemblingly or mendaciously he would have destroyed the cause of Islam right from its roots, especially if the speaker is such an archenemy of Islam. But although, Allah, all praise and glory be to Him, laid between the hands of a bitter enemy of Islam a case through which he might have entirely destroyed that religion, it never crossed the mind of Abu Lahab to act thus.
Thus, the Noble Qur'an unveiled the unseen future even in optional issues. Still, Abu Lahab could have been rightly guided as many disbelievers. For Allah, has guided 'Umar bin Al-Khaṯṯâb (may

Allah be pleased with him) to belief, as well as Abu Suffyân, Khalid bin Al-Walîd, 'Amr bin Al-'Âs and 'Ikrimah bin Abu Jahl (may Allah be pleased with them all). All of them were leaders of disbelief, but Allah, all praise and glory be to Him, guided them to faith. Their Islam grew firm and they became from amongst the champions of that religion and they spread it throughout the whole world.

Unveiling future secrets of the human body

Allah, all praise and glory be to Him, has unveiled the secrets of the human body. The Noble Qur'an has described the embryonic development within the womb with amazing accuracy that left modern science speechless. Allah, Blessed and Exalted be He, says in His Noble Book (what means):

"And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allâh, the Best of creators." (Al-Mu'minûn, 23: 12-14)

The Noble Qur'an minutely described the process of creation, stating first that man was created from clay. Thus, the Noble Qur'an has specified the substance from which man was created: clay which is to be found everywhere on earth. Scientists took the clay and on analyzing it they found that it consists of eighteen elements, among them are: iron, potassium, sodium, and calcium, beside other elements. They have also found out that the human body consists of the same elements composing clay. After designing the highly developed scientific devices that can film what is within the womb, and through monitoring and taking photographs, they discovered that the embryonic development perfectly and accurately matches the phases stated in the Noble Qur'an.

Allah, all praise and glory be to Him, unveiled the mystery wrapping the phases of creation within the mother's womb that none has ever known nor was able to discover them at the time of the revelation of the Noble Qur'an, because it needed highly complex magnifying scientific devices, which the world did not know fourteen centuries ago.

Also, among the miracles of the Noble Qur'an is the news Allah, all praise and glory be to Him, conveyed to us about the People of the cave and their long deep sleep within it. The Almighty says (what means):

"We turned them on their right and on their left sides." (Al-Kahf, 18: 18)

Modern science then came to prove that a patient suffering from a disease that paralyzes him and confines him to bed for a long time must be turned to the right and to the left, otherwise his body will be afflicted with ulcers that will cause him severe physical complications. Allah, all praise and glory be to Him, has also imparted to us some secrets of the human body; that nerves lie directly beneath the skin and if the human skin gets totally burned, man will feel pain no more. The Almighty says in Noble Qur'an about the denizens of the hellfire while being tortured therein (what means):

"As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment." (An-Nisâ', 4: 56)

The modern science has carried minute studies on the nervous system and proved that the sensory receptors exist directly beneath the skin, so when the skin is completely burned, man stops feeling pain.

Lengthy talk about the unseen future

In fact, the Noble Qur'an has discussed many issues related to the unseen future, and when the veils of the future time were lifted off them, and they became a present reality, it became evident to us the utmost accuracy of the secrets the Noble Qur'an has disclosed to us about the Unseen. Still, as time passes and Allah, all praise and glory be to Him, reveals to us more from the

knowledge He alone possesses about His Universe, we further realize how the Noble Qur'an has already uncovered the future and foretold us what would come to pass beforehand, because Allah alone is the All--Knower of the secrets of the heavens and the earth.

Allah, all praise and glory be to Him, has drawn all the veils screening the Unseen in the Noble Qur'an for us to mind that Him alone possesses the keys of the Unknown and none other beside Him. Neither a creature nor some book has drawn near the secrets of the universe upon the revelation of the Noble Qur'an or after it.

Modern science has proved that there is no contradiction between the scientific facts and the Noble Qur'an and when we say scientific facts we mean the real truthful, not those built on falsehood, assumptions, guesswork…etc.

I still remember when California State University declared some years ago that it lighted upon the missing link between anthropoid apes and human beings. They excavated a skull of an ape having the face of a human being, but it turned out later that an ingenious imposter has brought the skull of an ape and the face of a human and fused them with utmost efficiency that was only discovered by highly complex devices.

When do the Noble Qur'an and science come into conflict?

The Noble Qur'an and science come into conflict for two reasons: first, because the scientific fact is false or the noble Qur'anic verse is misconceived or misinterpreted. The Almighty says in His Noble Book (what means):

"And the earth We spread out." (Al-Hijr, 15: 19)

No conflict came on the revelation of this noble Qur'anic verse between what the eyes see and what the Noble Qur'an has stated, for man sees the land spread out before him. Allah, The Exalted and Ever-Majestic, then revealed to His creatures what He willed from the secrets of His Universe and science proved that the earth is globe-shaped. Soon after, space was explored and astronauts captured on film the earth, whereby they discovered that it is spherical.

But some religious scholars protested and accused those who said that the earth is globe-shaped of disbelief, and that is owed to their misunderstanding of the true meaning of the noble Qur'anic verse. Allah, all praise and glory be to Him says (what means), ***'And the earth We spread out,' (Al-Hijr, 15: 19)*** meaning the land, whatever land.

On going to whatever place on earth you find the land spread out before you and that can never be except if the earth is spherical. Because if it had the shape of a hexagon, a square, a triangle or any other form you must reach an edge after which you would find no spread out land.

But the only shape through which you can move and still at whatever spot you find the land spread out in front of you is when the earth is globe-shaped. Moreover, if you took a plane from any location on the earth and flew in a straight line you would return to the place wherefrom you took off, and that can never happen except if the earth is spherical.

All the researchers, even in the West that try to cast doubts on the Noble Qur'an and spend fortunes on that end, none of them has been able to prove that there is a contradiction between the laws of the universe and the Noble Qur'an. In the meantime, many carried out researches have proved the contradiction exiting between the books revealed before the Noble Qur'an and universal facts, by reason of the distortion brought about in such books by the very hand of their people, inserting words of their own and claiming them to be Divine!!

What about the five Unseen matters?

Endless controversy has raged lately concerning the five Unseen matters, which Allah, all praise and glory be to Him, has kept for Himself and has concealed them from all His creatures. They are stated in the Noble Qur'an; in the noble verse in which Allah, Blessed and Exalted be He, says (what means):

"Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allâh is All-Knower, All-Aware (of things)." (Luqmân, 31: 34)

They claimed that some of the five Unseen matters have been revealed and have alleged that man can send down the rain. According to them, through the medical, science can now specify after pregnancy the sex of the baby, whether a male or a female. They also predicted the Day of Resurrection; that it would fall in the year 2000 or a little while after it!! They also have claimed that after the revolution witnessed in medicine it can now specify how long remains for man to live. They even have claimed that modern science can prolong life; in countries advanced in sanitary care the average life expectancy scored higher than in developing countries.

Moreover, they have claimed that by using computers they can specify the shopping habits of customers, and consequently specify the average income or earnings of any store by displaying the merchandise in a certain fashion that agrees with these shopping habits.

They spoke lots of other things beside this, all of which is empty talk; full of deception and reflects a lack of understanding the meaning of the noble Qur’anic verse.

In the Name of Allah, the Most Beneficent, the Most Merciful

Chapter Four
With Him Alone Is The Knowledge Of The Hour

The five Unseen aspects of knowledge are the matters that Allah, all praise and glory be to Him, has kept to Himself; enclosed within the realms of His Knowledge, and known by none.

Nowadays, some ignorant people are trying to delude others by claiming that such hidden secrets are unveiled, or at least some of them are. First of the five Unseen matters they discussed its disclosure is the Time or Day of Judgment.

Some of the fortunetellers in America and India tried to name the time of Doomsday. In America and a few years ago, some fortunetellers predicted and determined the timing of Doomsday and many believed what they claimed. On the specified day many people set off to the mountains deserting their houses, as if the mountains would protect them from Fate although the mounts would be blown up when the Last Hour befalls.

Such a behavior of the disbelievers has not changed since the beginning of creation, because it arises from falsehood, and the ways of falsehood are finite, being of human contrivance.

Those who climbed to the summits of the mountains, acted like Noah's son when the flood occurred, for he climbed to a mountaintop, and when Noah (peace be upon him) asked him to board the ark along with him – being the only means of deliverance from the floods – he said that he would take shelter from the floods up on the mountain as Allah, all praise and glory be to Him, relates to us through the noble Qur'anic verses saying (what means):

"So it (the ship) sailed with them amidst the waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart), 'O my son! Embark with us and be not with the disbelievers. The son replied: 'I will betake myself to a mountain, it will save me from the water.' Nûh (Noah) said: 'This day there is no saviour from the Decree of Allâh except him on whom He has mercy.' And a wave came in between them, so he (the son) was among the drowned.")Hûd, 11:42-43(

Thus, we see the logic of disbelief versus that of belief. The unbeliever assumes that there is someone who can rescue him from the Decree of Allah, whereas the believer knows for sure that there is no escape from it.

Those who believed the claims of the American fortunetellers about the time of Doomsday acted same as the unbelievers during the era of Noah (peace be upon him), when they thought that the mountains would protect them from the Fate of Allah. Then follows the faithful logic spoken in Noah's words related to us by the noble Qur'anic verse saying (what means):

"This day there is no saviour from the Decree of Allâh except him on whom He has mercy.")Hûd, 11: 43(

The fortunetellers but lie

In India the fortunetellers have tens of times predicted the time of Doomsday, and none of their predictions was ever fulfilled. But what is going on newly nowadays among some people is the use of the Noble Qur'an in an attempt to figure out the time of Doomsday. Some of them gave dates based on the beginnings of Surahs, and said that it would be on the year 2000! While others predicted that it would be on the year 2113, and many other superstitions mirroring nothing but falsehood.

Regarding this Allah, all praise and glory be to Him, says (what means):

"**Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allâh is All-Knower, All-Aware (of things)" (Luqmân, 31:34)**

These are the five Unseen matters, which Allah, Blessed and Exalted be He, has kept to Himself alone, which we shall discuss in details throughout this chapter and the next one by the Will of Allah.

The question posed about the time of Doomsday is not new; rather it has been raised since the earliest times. The Prophets (peace be upon them all) were asked about the time of the Last Hour, and to this day people still wonder about its time, although man's connection with worldly life ends in a matter of few years. In this regard, the Prophet Muhammad (may Allah bless him and grant him peace) said in a noble Hadith: ***"He who dies, his Day of Judgment has befallen."*** Because the deceased sees Paradise, Hellfire, the Angels, and the invisible becomes visible to him. But the question never ends. Allah, all praise and glory be to Him says (what means):

"They ask you about the Hour (Day of Resurrection): 'When will be its appointed time?' Say: 'The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.' They ask you as if you have a good knowledge of it. Say: 'The knowledge thereof is with Allâh (Alone) but most of mankind know not.'" (Al-A'râf, 7: 187)

Allah, all praise and glory be to Him, says (part of the Qur'anic verse saying what means) ***'They ask you.'*** The speech here is addressed to the Messenger of Allah (may Allah bless him and grant him peace), but who are the questioners? Are they the nonbelievers? Of course not, since they do not believe in the Last Hour, how could they ask about it? Thus, the questioners must be from amongst those who believe in the Last Hour. They were the Jews, for they knew from their Book that Allah, be ever gloried His Majesty and Might, is the only One Who knows the time of the Last Hour, and none other.

They wanted to test the Messenger of Allah (may Allah bless him and grant him peace) with that question, thinking that he would give them an answer and state to them its time, thus they could seize the answer and use it as the means of impugning Islam. But only those who introduce a worldly way are the ones who try to make people believe that they know everything to draw them to their false way, but he who conveys a heavenly way, does not feel any harm in not knowing things, for he is a witness to the Omniscience of Allah alone.

The Last Hour and the Jews

The Jews asked the Messenger of Allah (may Allah bless him and grant him peace) about the soul, and about *Dhul-Qarnain*, and his answer came one with what they had in the Taurâh

(Torah), except for one point which is the story of the People of the Cave, where Allah, all praise and glory be to Him, says (what means):

"And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years)."(Al-kahf, 18: 25)

The Jews said that they knew about the three hundred years, but the other nine years were not known to them; actually these extra nine years are due to the fact that Allah, all praise and glory be to Him, chronicles the history of His Universe by the lunar calendar, which is the most accurate calculation. Allah willed for the lunar calendar to be born and become the calendar of the nation of Muhammad (may Allah bless him and grant him peace). The lunar year is 11_ days shorter than a solar year. Thus, the three hundred solar years is equivalent to three hundred and nine lunar years.

The question laid here (in these noble Qur'anic verses) is about the Last Hour and when will it come to pass? The answer to this question is that the knowledge of the Hour is with Allah alone, and ***'None can reveal its time but He. Heavy is its burden through the heavens and the earth,' (Al-A'râf, 7: 187***) – meaning no one can disclose it save Him. For revelation lies in exposing things, and Allah, all praise and glory be to Him, will not reveal it until its time has come, meaning at the very time of its occurrence.

'***Heavy is its burden,'*** signifies that the carried load is greater than the force lifting it; if the mass or weight is less than the lifting force it will not be heavy. For instance, if you carried an item weighing a kilo (or two), it would not be heavy, because the force of your arm is far greater than the weight it lifts up. But if you tried to carry one hundred kilos, the weight would be heavy and you would be unable to carry it.

The burden in the aforesaid example is physical, then how does Allah, all praise and glory be to Him, says (what means), ***'Heavy is its burden through the heaven' (Al-A'râf, 7: 187***)? How could the burden in the heavens be a physical one? We say that burdens can be physical, mental, and emotional. Exactly like asking a first-year engineering student to solve an exercise put to a student in his final year. He would not be able to solve it, and would say that it laid a burden on him; in other words, his mind was incapable of understanding it. A matter may also weigh down on your heart, as when you sit with someone you hate, you feel overburdened, and you say that the visit weighed heavy on your soul. That is spiritual burdens, which is the hardest kind of burdens.

Heavy is its burden through the heavens

The Truth, all praise and glory be to Him, says (what means), ***'Heavy is its burden through the heavens,' (Al-A'râf, 7: 187***) and in the heavens are the angels, but they do not know the time of the Last Hour. Some angels are subjected to the service of humans. Allah, all praise and glory be to Him, made them prostrate themselves before Adam (peace be upon him), and made them serve mankind.

Those angels rejoice in the obedient servant, and are distressed by the disobedient servant. They anticipate the befalling of the Last Hour to see the reward of the obedient, and the punishment of the disobedient. The Last Hour thus weighs on them, for they see the sinner surrounded by the Blessings of Allah, and he only grows more disobedient to The Almighty, which fills them with rage, and they desire for him a speedy torture as a retribution for his sinning. On the other hand,

they see the afflictions befalling the faithful in worldly life, so they wish to hasten the establishment of the Last Hour so that the faithful receives the reward of his obedience.

Thus, the Last Hour weighs heavily on the earth, owing to its horrifying events, and for being dreaded by each believer in its occurrence. It also weighs heavily in the heavens, because rage overwhelms the angels in anticipation of its occurrence.

The Last Hour will not come but abruptly, without notice; the Messenger of Allah (may Allah bless him and grant him peace) said, ***"The Last Hour will not be established till the sun rises from the West. So when its rises and all the people see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Almighty Allah says in His Noble Qur'an what means,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (Al-An'âm, 6: 158) And the Last Hour will be established while two men spreading their garment between them but neither will they be able to bargain its sale with each other, nor fold it up; and the Last Hour will be established when a man has gone away with the milk of his she-camel but he will not be able to drink it; and the Last Hour will be established while a man is luting his trough (for holding water or feed for his livestock) but he will not be able to water (his animals) in it; and the Last Hour will be established when a person has raised his morsel (of food) to his mouth but he will not be able to eat it."***

The Last Hour will come suddenly, impossible to be predicted by anyone, even before its occurrence by a few seconds and all people will indeed be stunned by it.

Allah, all praise and glory be to Him, says to His Messenger, may Allah bless him and grant him peace (in the Noble Qur'an what means), ***'They ask you as if you have a good knowledge of it.' (Al-A'râf, 7: 187)*** For people thought that the Messenger of Allah (may Allah bless him and grant him peace) insistently and continuously asked his Lord about the time of the Last Hour.

The Blower of the Trumpet and the Last Hour

Allah, be ever gloried His Majesty and Might, has hidden the time of the Last Hour from all His creatures even the close angels. The Messenger of Allah (may Allah bless him and grant him peace) said, ***"When Allah, Blessed and Exalted be He, finished the creation of the Heavens and the Earth, He created the Trumpet and gave it to Isrâfîl [Israfel, the angel who will sound the Trumpet on the Day of Judgment], ever since he is placing it on his mouth, his eyes fixedly staring at the Throne, waiting for the time he is ordered to blow the Trumpet."*** Allah, The Exalted and Ever-Majestic, says in the Noble Qur'an about the Day of Judgment (what means):

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh will. Then it will blown a second time and behold, they will be standing, looking on (waiting)" (Az-Zumar, 39: 68)

We thus learn that even Isrâfîl, the angel assigned to blow the Trumpet announcing the beginning of the Day of Judgment, does not know the time of the Last Hour. Ever since Isrâfîl was assigned this duty, he has been standing, his eyes frozen towards the Throne, waiting for the Divine Order to blow the Trumpet. If that is the state of Isrâfîl, how can a fortuneteller or a charlatan, or a false interpreter of the Noble Qur'an claim that the Last Hour will occur on such day or in such year!! Surely, all are only lies.

Portents of the approach of the Last Hour

The fact that Allah, all praise and glory be to Him, has concealed the time of the Last Hour does not mean that He has concealed the time tolling the bell of its approach. Allah, be ever gloried His Majesty and Might, says in the Noble Qu'ran (what means):

"Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives." (Tâ--Hâ, 20: 15)

Allah willed to keep the time of the Last Hour hidden but He did not hide everything about it; total concealment is with respect to its time only, but as for the approach of the Last Hour and its portents, whether the major or the minor, they were all disclosed to the Messenger of Allah (may Allah bless him and grant him peace). The Prophet (may Allah bless him and grant him peace) informed us about the approach of the Last Hour, he said, ***"I have been sent and the Hour (is at hand) as these two (fingers),"*** pointing with his middle and index fingers, which indicates the imminence of the Last Hour, as all the minor portents of the Last Hour that the Messenger of Allah (may Allah bless him and grant him peace) foretold us have been fulfilled.

Almighty Allah says in His Noble Qur'an (what means):

"The Hour has drawn near, and the moon has been cleft asunder." (Al-Qamar, 54: 1)

This noble verse either speaks about the splitting asunder of the moon during the lifetime of the Messenger of Allah (may Allah bless him and grant him peace); when the disbelievers called him to ask Allah, The Exalted and Ever-Majestic, to split the moon for them so that they could believe him, but when this miracle occurred, and Allah did cleave the moon asunder for them, they believed not. Or it is about the splitting of the moon upon the approach of the Hour, thus serving as a sign of the imminence of the Day of Judgment. Almighty Allah says in the Noble Qur'an (what means):

"Draws near for mankind their reckoning, while they turn away in heedlessness." (Al-Anbiyâ', 21: 1)

However, it means that the time of the Last Hour has drawn near, not that it would be tomorrow or after a couple of days, rather it signifies that its due time has approached, because its minor portents have occurred. We should also carefully mind the noble Qur'anic verse saying (what means):

"The angels and the Rûh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years" (Al-Ma'ârij, 70: 4)

This noble Qur'anic verse instructs us that to Almighty Allah this Day is differently judged from ours, for we may see matters still faraway from happening, but for Allah they are imminent. Recite the noble Qur'anic verse in which The Truth says (what means):

"Verily! They see it (the torment) afar off, But We see it (quite) near. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.)." (Al-Ma'ârij, 70: 6-9)

We have tackled so far the first of the five Unseen matters, which is the Hour, and we have clarified that only Allah, all praise and glory be to Him, knows the time of its befalling, and none else has knowledge of it; so if any came and professed to know it, he is definitely a liar.

We shall now move on to the second of the five Unseen matters. The noble Qur'anic verse says (what means):

"He sends down the rain."(Luqmân, 31: 34)

This issue has lately raised many controversies, as scientists have officially claimed that they are capable of sending down the rain after having discovered that clouds are positively or negatively charged; upon joining together rain falls. Further, they have discovered the chemical substances that cause the clouds to send down the rain if fertilized with them.

All these claims are nothing but lies uttered against Allah, all praise and glory be to Him. Rain falling from the sky is a highly complicated process that no human can ever bring it about however knowledgeable he may be. Even if the entire humanity gathered to make rain fall over a certain place, or prevent it from falling elsewhere, they could never and would never be able to.

The process of rainfall does not start with clouds, but ends with them. As aforesaid, it is a very huge process and it occurs with neither the interference nor the knowledge of man; it is by means of sunlight that water is vaporized from the sea.

Allah, all praise and glory be to Him, has made the seas constitute four-fifths of the total area of the earth, and made the land constitute one-fifth, so that the process of rainfall may take place. The greater the water area is, the easier and faster becomes the evaporation process, and the smaller the area, the lesser and slower the evaporation. For instance, if we spilled a glass of water over the floor, it would evaporate after a short while, but if we left the water in the glass for several days, the water would decrease by a small amount because the small surface area extremely slows down the evaporation process. Allah, all praise and glory be to Him, says (what means):

"**See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight."(An-Nûr, 24: 43)**

In this noble Qur'anic verse, Allah, be ever gloried His Majesty and Might, reveals to us some of the secrets behind the process of rainfall. The vapor rising from the seas through sunrays ascends to the sky, forming by the Will of Allah, the clouds. High there are also found the cumulus clouds heavy with water, upon colliding against each other lightning flashes, and upon colliding against the mountains rain falls. Therefore, heavy rain falls over the mountain chains all over the world.

Allah, all praise and glory be to Him, says (in Surat An-Nûr what means), '***Strike therewith whom He will, and averts it from whom He wills.' (An-Nûr, 24: 43)*** Thus, Almighty Allah binds the process of rainfall with His Will. To whoever professes that man can send down the rain we say, 'Allah, all praise and glory be to Him, has created in His Universe many deserts, if you can truly send down the rain, why do not you turn these deserts to rainy areas? Drive the rain to such places where it may come down and turn them into green valleys, verdant and pulsing with life.'

Mankind, with all the knowledge it has been given, cannot do that. Moreover, Allah, all praise and glory be to Him, has filled the land with rivers, and made their water running continuously, with heavy rain falling each year. If they can really send down the rain, why do not they make a small river in the middle of the desert? We do not ask for a big river like those that Almighty Allah has created, and we will not ask for several rivers, just a small one as a proof of their ability, but they will never be able to.

Allah, all praise and glory be to Him, has willed by His Omnipotence that years of drought strike some rainy regions, and that is for us to learn that rain does not fall by the earthly causes known to mankind, but by the Power of the Causer, all praise and glory be to Him.

We say to them that if they can send down the rain, why not prevent the seasons of drought over rainy areas, but they stand powerless. We also witness the catastrophes occurring in the drought-stricken regions, and the harm that is inflicted on plants, animals, and mankind; where plant dies, cattle perish, and people suffer from famine. No human power can put an end to the seasons of drought or cause rainfall.

It happened lately that the United States, the country that possesses the highest technology in the modern world, suffered from a season of drought and no human power was able to bring a water droplet. Moreover, heavy rains pour forth on certain parts of the world and flood them, but none can drive the clouds from these areas to others suffering drought.

We can see how helpless mankind is before the Power of Almighty Allah in sending down the rain. Humanity at large cannot drive a cloud from one place to another to make it rain there or move a single cloud from a place flooded by torrents of rain to another that is rainless.

Humanity at large is helpless

The entire humanity cannot control the wind but Allah sends it wherever He wills, for clouds are not self-driven but are pushed by the winds from one place to another. Winds do not submit to the will of humans, either in its motion, force or course.

Who can dare claim that one of the Unseen matters is revealed and man can send down the rain. These are simply lies stated against Allah, all praise and glory be to Him.

The process of rainfall is a prodigious cosmic process that happens only by the Will of Allah and man has no hand in it. Man is neither capable of controlling the evaporation process from the seas, nor the sunrays that cause evaporation, nor the vapor that raises to the sky then condenses to form the clouds, nor the winds that carry them to certain place, willed by The Almighty to be carried there.

But if there is a chemical process through which clouds are seeded to produce rain, it is an exceedingly minor process, liable to success or failure. If what the scientists claim is true, let them show us how they can control the action of evaporation from the seas or the action of forming the clouds or their movement around the earth. The One Who sends down the rain, is Allah, praise be to Him, a truth to last till the Day of Resurrection.

We have thus proved that only Allah knows the time of the Last Hour; its knowledge is even withheld from the closest angels to The Almighty, including the angel assigned to blow the Trumpet. Further, the process of sending down the rain totally submits to the Will of Allah alone, all praise and glory be to Him, and none can send down the rain but Him.

It remains for us to discuss the Qur’anic statement of Allah, praise and glory to Him, (which means):

“And knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die.” (Luqmân, 31: 34)

To prove that only Allah possesses this knowledge that only happens by His Might and Power, all praise and glory be to Him.

In the Name of Allah, the Most Beneficent, the Most Merciful

Chapter Five
He Knows What Is In The wombs

The Qur'anic verse in which Allah, all praise and glory be to Him, says (what means), ***'And knows that which is in the wombs,' (Luqmân, 31: 34)*** is currently the subject of endless controversy. Some people claim that modern science has revealed what is conceived in the wombs thanks to the ultrasound that can now visualize the mother's womb during pregnancy and specify the sex of the baby.

Amazingly, many Muslims believed that talk, which aims at casting doubts on their Islam and they started to repeat it themselves, claiming that science has actually discovered that which is in the wombs!! We say to them that Allah, all praise and glory be to Him, Who indeed Knew that this would happen, has given us a clue to some unfolded meanings of the noble Qur'anic verse (that means), ***'That which is in the wombs,'*** and let us recite what came in Surat Âl-'Imrân. Allah, Blessed and Exalted be He, says (what means):

"At that time Zakariyâ (Zachariya) invoked his Lord, saying: 'O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.'" (Âl-'Imrân, 3: 38)

Zakariyâ (Zachariya, peace be upon him), the Prophet of Allah, was not blessed with children and when he grew old and feared for his message and doctrine he would leave behind, he invoked Almighty Allah to grant him a son. His supplication was uttered in the mihrab of Maryam (Mary, peace be upon her), where Zakariyâ used to find her provided with winter fruits at summertime and with summer fruits at wintertime.

There, Zakariyâ (peace be upon him) touched the Absolute Power of Allah in giving sustenance, so he begged Allah to grant him a son and right after the earnest supplication, Allah sent down His angels who gave Zakariyâ the glad tidings that Allah has answered his supplication, as affirmed by the noble Qur'anic verse in which Allah, Blessed and Exalted be He, says (what means):

"**Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): 'Allâh gives you glad tidings of Yahya (John).'" (Âl- 'Imrân, 3: 39)**

Here we must ask ourselves: Had Zakariyâ supplicated his Lord while his wife was in her first months of pregnancy? Of course not, Zakariyâ invoked his Lord before his wife got pregnant. That is simply one of the meanings stated in the noble Qur'anic verse in which The Most Exalted says (what means), ***'And knows that which is in the wombs,' (Luqmân, 31: 34).***

Hence, knowledge here was before, not after pregnancy. Therefore, we beg those who idealize scientific achievements to summon the most veteran doctors in the entire word to tell us that a woman will get pregnant before pregnancy takes place, and whether she will deliver a baby boy or girl!!

Allah gives Zakariyâ the glad tidings of Yahyâ

We continue with the noble Qur'anic verses in Surat Âl-'Imrân saying (what means):

"Allâh gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Iesa (Jesus), the Word from Allâh ('Be!' - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." (Âl-'Imrân, 3: 39)

The Truth, all praise and glory be to Him, gave Zakariyâ the glad tidings that his wife would get pregnant and beget a son before she was actually pregnant with her son, Yahyâ. That he would be noble, and would become a Prophet and a righteous man. That he would die a martyr, since Allah, all praise and glory be to Him, named him Yahyâ (living) his life must be without death. And it was the Will of Allah, all praise and glory be to Him, that he died a martyr, for the life of martyrs is perpetual as established by the noble Qur'anic verse in which Allah, all praise and glory be to Him, says (what means):

"Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision." (Âl-'Imrân, 3: 169)

We address those who claim that one of the five Unseen matters has been revealed, and beg them to summon the greatest scientists in the whole world. We dare them to tell if a woman would get pregnant before she conceives and whether she would beget a baby boy; whether the child would be an engineer, a doctor or pursue any other profession and to specify to us how and when would he die.

The miracle deepens the more we read the noble Qur'anic verses. Recite the noble Qur'anic verse relating when Zakariyâ remembered that causes forbid that he should have a son (what means):

"He said: 'O my Lord! How can I have a son when I am very old, and my wife is barren?' Allâh said: 'Thus Allâh does what He wills.'" (Âl-'Imrân, 3: 40)

Zakariyâ here is an old man and his wife is barren; so we can see that causes do not exist. But in spite of that Allah, all praise and glory be to Him, told him that his wife would get pregnant and beget a son, and then told him the son's life and death.

Again, we dare the greatest masters in the world that if we bring them an old man and a barren old woman to reveal to us, through their knowledge, all these stated facts, as happened with Zakariyâ.

The significance of 'That which is in the wombs'

Hence, ***'That which is in the wombs,'*** does not signify if the baby is a male or a female, the depth of its meaning goes far beyond that, because Allah knows the father and mother of the infant before they get married. Bearing on that The Truth, all praise and glory be to Him, says (what means):

"Or He bestows both males and females, and He renders barren whom He wills." (Ash-Shûra, 42: 50)

'That which is in the wombs,' is fraught with far-reaching meanings. ***'That which,'*** denotes here the life of the baby from the moment of its birth to the moment of its death. Whether it is to be wretched or blessed? Tall or short? What will be the color of its skin? Will it to be sound or sick?

What ailments will befall it? Its age and deeds? What events will happen to it, those it will live through as the object and others as the subject? Its work? Its pursued profession? To which country will it travel? Its spouse? Its provision? Whether it shall have children or not?

We can go on forever with these questions. The pronouns, ***'That which,'*** signifies the life record of that which is not yet originated in the womb of its mother. So, how real petty is the sex of the baby measured against all this, whether it is a male or a female!!

A further important issue is the fact that science only discovered the sex of the baby after its secret emerged from the Realms of the Knowledge of Allah through the word 'Be!' to be acquired through worldly knowledge. That is, after it had been created, shaped and had a physical existence. But can science tell us, before the mother conceives, anything about the baby before the beginning of its creation within the womb of its mother?

Science is absolutely powerless to tell us anything. Indeed, what is man's knowledge compared to the Knowledge of Allah, all praise and glory be to Him?

To those who propagate that one of the five Unseen matters is revealed, ***'Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?' (Muhammad, 47: 24)***. Allah alone is The All-knower of that which is in the wombs; knows it since eternity. He knows what every female will beget from the moment Âdam (peace be upon him) was created till the Day of Resurrection. All is fully known to Him even before the creation of Âdam and Hawwâ' (Adam and Eve, peace be upon them).

Provision is only in the Hands of Allah

Now we move on to the noble Qur'anic verse in which The Most Exalted says (what means), ***'No soul knows what it will earn tomorrow,' (Luqmân, 31: 34)***. Indeed, provision is only in the Hands of Allah, despite all that has been claimed. The Messenger of Allah (may Allah bless him and grant him peace) said, ***'Verily, provision seeks the servant just as his appointed term (i.e., the time of his death) seeks him.'*** Provision knows your place but you do know its whereabouts, as you may knock at hundreds of doors in search for provision and nothing comes to you, but provision knows your place and comes to you wherever you are.

Some people say that provision is gained through means and pursuit and we say that means is the Law of Allah in His Universe. Allah, all praise and glory be to Him, says (what means):

"**Verily, Allâh provides sustenance to whom He wills, without limit." (Âl- 'Imrân, 3: 37)**

Some orientalists claim that this noble Qur'anic verse is the reason underlying the underdevelopment of Muslims. And we ask them to tell us how there may happen to be a country that is utterly poor, then all of a sudden they discover that it is swimming on a fount of petrol and becomes overnight the richest country in the whole world!

What are the means adopted by that country to change, in a matter of days, from the poorest to the richest country in the world? Name to us the means, then state to us, with respect to provision, how has Almighty Allah bestowed on some countries petrol, gold and diamond mines, as well as other precious metals that made them from amongst the richest countries, meanwhile He gave none of these fortunes to other countries and they remained poor?

What are the means adopted by the countries that possess such great fortunes in the depths of their land and the means abandoned by the countries that have nothing in their own? Certainly, no vouchsafed answer but the noble Qur'anic verse saying (what means):

"**Verily, Allâh provides sustenance to whom He wills, without limit." (Âl-'Imrân, 3: 37)**

Provision supplied in the entire world enwraps mysterious secrets that we know not, and the Destinies fated by Allah play their role that we perceive not, whereby prices fall and a number of people who wallow in riches go bankrupt and then prices rise and the poor become rich. Consequently, the social strata differ and the barefooted, naked people rival with one another in constructing high edifices and become the owners of towering buildings and big bank accounts.

This happen every day before our eyes; I still remember a very wealthy man, who went bankrupt in the New York stock market crash, thereupon he took his gun and killed the stockbroker, who handled the buying and selling of his stocks, then committed suicide!!

Provision and accounts

All seek wealth and money but some get them and others do not!! The Destines of Allah decreed in provision control us while we are negligent.

If they assume that through precise calculations they can determine whether the business is to flourish or not, we say to them that the stock market crashes that occur worldwide in the money markets put thousands of people into bankruptcy. Had there been a possibility of predicting them none would have gone bankrupt. Still, we hear and read about big companies that crash and close down in few months.

It does not mean not to search for provision and not to adopt means because we are commanded to adopt means, but we have to be contented with what is given through means and feel at heart that it is the Destiny and Provision decreed by Allah.

Some people believe that provision is what man owns and that is a wrong belief for provision is what man benefit from. Therefore, we may find a millionaire who cherishes his money, yet is so closefisted, clothing himself in rags, eating crumbs and denying himself the joy of what he possesses! We say that these millions are not his provision. They are certainly the fruits of his labor but they are not his provision. His provision is what he makes use of either in food and clothing or the charity he gives to have its reward stored for him with Allah in the Hereafter.

Therefore, the Messenger of Allah (may Allah bless him and grant him peace) said:

"Son of Adam says, 'My wealth, my wealth.' O son of Adam! Is there anything really yours from your wealth save what you ate and consumed, or what you wore and frayed, or gave as charity and thus kept preserved (for the Hereafter)."

That is man's real provision as the Messenger of Allah (may Allah bless him and grant him peace) told us, but the rest of his possessions are not his provision but that of another. He is guarding it unknowingly until he delivers it to its owner.

Learn when you see a miser, that although he owns much, he is of a modest provision!! His is only what he makes use of; as for what he uses not, it is the provision of another. He is only a guardian on it until he delivers it to them. Being assigned to guard it is inscribed in the Destiny

decreed by Allah, so we find him reluctant to part with a single penny until the property reaches its owner who will profit by it.

What we want to say in answering back all that is claimed, is the fact that if there had been a possibility to control provision through calculations, computer and other means, the world stock market crashes would not have happened, as we have aforesaid, which inevitably occur every now and then, causing the bankruptcy of many companies. Moreover, the economic crises that no country can avoid would not have erupted.

Where death befalls

Afterwards, we move on to the Qur'anic statement of the Truth, all praise and glory be to Him, (that means), ***'And no soul knows in what land it will die.' (Luqmân, 31: 34)***. Allah, Blessed and Exalted be He, has concealed the time of death from us all, and there is wisdom behind that concealment, for if every human being knew his death time, good would dwindle and evil would prevail in this world, why?

Because every man would commit may evils and sins, as long as he knows that he has still time to live. He would only perform good deeds when the time of his death approaches. But owing to our ignorance of the death time – for it could be tomorrow or the day after it, or after years or only an hour – every believer hastens to the performance of good deeds for fear that the time of his death approaches.

When death comes man has no longer the freedom of choice to earn more good deeds or lessen his evil ones, for man's deeds end by death. Allah, all praise and glory be to Him, describes His close pious servants by the Qur'anic verse in which He says (what means):

"They used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us." (Al-Anbiyâ', 21: 90)

The concealment of the time of death is a forthright notification of it, for causing you to expect it every day, which incites you to hasten on to good deeds and avoid evil and sin for fear that your death time draws near and you meet Allah, all praise and glory be to Him, without good deeds. Therefore, the anticipation of the time of death is an alarm sounded to man for him to hasten on to perform good deeds.

Just as Allah, all praise and glory be to Him, has concealed the time of death He has concealed its place, for none knows where he will die. For instance, you may see someone who plans to travel by plane but fails to reserve a place onboard. He tries hard to get one, he may even quarrel over it or call many authorities. Finally, one of the passengers fails to show up and he takes his place while feeling rejoiced for traveling on an urgent mission. But hardly after taking off by an hour or two, the plane burns and thus he has run after his own death and exerted tremendous effort to unknowingly depart to his death place.

Fate and the knowledge of man

It has been narrated that once a very distressed man came to the Prophet Sulaimân (Solomon, peace be upon him) and asked him to make the wind carry him to a far land because he saw the Angel of Death. At that time, the Angel of Death used to come visible and not invisible as happens now.

However, the man asked the Prophet Sulaimân to make the wind carry him to a far land because the Angel of Death eyed him strangely. The Prophet Sulaimân fulfilled his wish and ordered the wind to carry him to the furthest land.

On seeing the Angel of Death, Sulaimân said to him, ***'You dismayed the man with the look you cast at him, so why did you gaze at him thus?'*** The Angel of Death answered him saying, ***'A strange thing has happened! I saw that man here, though I am ordered to take his soul at the furthest end of the land after hours, so I was filled with wonder; how could this man be here and how would I find him after hours at the furthest end of the land?'*** So, the Prophet Sulaimân learned that the man was simply pursuing his own death. Allah, all praise and glory be to Him, says in His Noble Book (what means):

"They said, 'Have we any part in the affair?' Say you (O Muhammad SAW): 'Indeed the affair belongs wholly to Allâh.' They hide within themselves what they dare not reveal to you, saying: 'If we had anything to do with the affair, none of us would have been killed here.' Say: 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,' but that Allâh might test what is in your breasts; and to *Mahis* that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts."(Âl-'Imrân, 3: 154)

This noble Qur'anic verse was revealed concerning the hypocrites who sat at home and did not set out to take part in jihad for the Sake of Allah. They addressed their other hypocritical brethren saying, 'If the believers had only listened to us and did not participate in jihad for the Sake of Allah along with the Messenger of Allah, they would have been alive with us.' The Truth, all praise and glory be to Him, answered them back by what means that neither abandoning the jihad prolongs life nor going to jihad shortens it, because when the assigned time of death is due, man will walk on his own two feet to the place where he is destined to die.

When the death time of any of us comes, we ourselves will seek the place where we are destined to die, heading for it zealously. Therefore, those who endeavor to make you believe that if you traveled or ran a risk, or set out to fight for the Sake of Allah, you would be killed or die, do not realize the meaning of the death decree. In war, if the assigned time of death has not come yet, man will return home safe and sound. On the other hand, he may live in a locked chamber he hardly leaves, but when it is time for him to die, he surely will.

Khalid bin Al-Walîd (may Allah be pleased with him), that great leader who fought tens of battles, died in bed and said while dying, '***I fought such and such battles marching onward and not an inch of my body is free from either the strike of a sword, the shot of an arrow, or the stab of a spear, but here I am dying in my bed as a camel dies so may the eyes of cowards never sleep.'***

War and death

Thus, we can see that the place or the land wherein man is to face death is unrelated to worldly scenes. Neither the battlefield is necessarily the place where man dies, nor the safe home necessarily ensures the survival of man. Allah, all praise and glory be to Him, says (what means):

"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" (An-Nisâ', 4: 78)

We thus learn that in no place man is safe from death. Allah, all praise and glory be to Him, says (what means):

“Say (to them): ‘Verily, the death from which you flee will surely meet you.’” (Al-Jumu‘ah, 62: 8)

Faced by that truth, we must remind that on the day man is born the death arrow is shot along with that of life and the Angel of Death keeps pursuing man but does not find him save at the hour Allah has decreed for man to die, and they finally meet.

The noble Qur’anic verse that says (what means), ***‘And no soul knows in what land it will die,’ (Luqmân, 31: 34)*** is indisputable and none can ever claim that it has been unveiled. Till now it is impossible for science to determine the moment at which death will take place, and as Allah, all praise and glory be to Him, has concealed the time of death He has also concealed its place.

Each day in life we are confronted with the meaning given in the noble Qur’anic verse saying (what means), ***‘And no soul knows in what land it will die.’ (Luqmân, 31: 34)***

A tourist may travel to a far country and then the hotel in which he has stayed catches fire and he dies. He left his country and came to that place to die, whereby he sought his own death. Another tries to shelter himself in some refuge that becomes the place of his death.

We have even seen some of our acquaintances heartily seeking to go to the land wherein they are destined to die; therefore, we believe that this noble Qur’anic verse needs no further explanation.

If we have discussed the absolute and relative Unseen and wherefore Allah, all praise and glory be to Him, has kept the Unseen concealed from us and how the Noble Qur’an has drawn all the veils shading the Unseen, we have to interpret the noble Qur’anic verse saying (what means):

“**All-Knower of the unseen and seen.” (At-Taghâbun, 64: 18)**

As well as the meaning of the noble Qur’anic verse in which Allah, Blessed and Exalted be He, says (what means):

“And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He.” (Al-An'âm, 6: 59)

To realize the profound meaning of these two noble Qur’anic verses and to have it drawn near our minds how The All-Knower of the Unseen and Seen knows everything in the entire universe.

In the Name of Allah, the Most Beneficent, the Most Merciful

Chapter Six
The All-Knower Of The Unseen And Seen

Allah, all praise and glory be to Him, is the Sole All-Knower of the Unseen and Seen. Some people may wonder why the word 'Seen' was stated here, when what is intended by it is the present world? We say that it is stated to negate the false belief that because Allah, all praise and glory be to Him, is unseen to us He only knows the Unseen. That Allah, Whose Majesty reigns supreme, is unaware of the present world we live, but the truth is that Allah possesses the two worlds, the Unseen and Seen. Its statement thus closes the door on wrong interpretation and reasoning. Allah, all praise and glory be to Him, masters the Unknown and is omniscient of whatever happens in worldly life. Nothing whatsoever escapes His Knowledge in the heavens or in the earth.

On the other hand, ***'The All-Knower of the Unseen'*** signifies that Allah knows all that is hidden from us, and as aforesaid, we know but little, very little about the universe. Therefore, the Name, 'The All-Knower of the Unseen' commands an absolute knowledge mastered by Allah, all praise and glory be to Him, for whatever is hidden from us is known by Allah, Blessed and Exalted be He.

The universe is hidden from us, but Allah is the All-Knower of it. The world of the jinn is also hidden from us, but nothing of it escapes the Knowledge of Allah, The Exalted and Ever-Majestic. The world of the angels is hidden from us, but Allah, The Omniscient, knows it entirely and whatever descends unto land or ascends to heaven are both obscure to us, but Allah, Whose Majesty reigns supreme, possesses them all. Also, the *Barzakh* [the grave as the barrier or the intermediate realm that separates between this world and the other world from the time of death till the time of Resurrection] world, Doomsday, Judgment, the Hereafter, Paradise and Hellfire all are hidden from us but Allah, Blessed and Exalted be He, is the All-Knower of them all.

The infinite Knowledge of Allah

What will follow the Day of Judgment is hidden from us but Allah knows it all. What occurs in the depths of the earth is hidden from us but Allah knows it all. The fruit that will sprout after a thousand years is hidden from us but Allah knows all about it. The human that will be born hours before the Day of Judgment is hidden from us but Allah knows all about him. The leaf that will fall after hundreds or thousands of years is hidden from us but Allah knows all about it. All world events that will take place are hidden from us but Allah knows them all.

Let us recite the noble Qur'anic verses in which The Truth, praise be to Him, says (what means):

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*), before We bring it into existence. Verily, that is easy for Allâh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allâh likes not prideful boasters." (Al-Hadîd, 57: 22-23)

Through these Qur'anic verses Allah, Blessed and Exalted be He, wanted to free the believers from anxiety and restlessness because they afflict the body with deadly diseases. For the believers to lead a good blessed life, Allah, be ever gloried His Majesty and Might, commanded them

neither to be grieved over matters they failed to get, nor rejoice because of what has been given them, since all are the decreed Destines of Allah with a wisdom hidden behind. For the matters they failed to get might be an evil that Allah has warded off, and the gains they got might be unfavorable to them, so they should not rejoice because of them.

Let us start from the beginning, before creating the universe Allah, all praise and glory be to Him, possessed absolute knowledge of all its events. Allah, Blessed and Exalted be He, designed the purpose of everything, as one must assign the goal before starting the realization.

For instance, if we want to construct a building, do we just go ahead and build it? Or do we bring the architects and ask them to construct us a building? Of course not! But first we have to design it, as the structure differs according to the purpose of its use. If we wanted to build a house it would definitely differs from constructing a factory or the headquarters of a company. So, first comes the purpose, then after assigning it follows the execution.

The life of this world…an abode of trial

The purpose of worldly life lies in being an abode of trial where Allah, all praise and glory be to Him, tries His servants in obeying Him. We have already stated that everything Allah, all praise and glory be to Him, has created has a will.

Some have chosen once and for all, have chosen to be subjected as the sun, the mountains, the seas; in fact, the entire universe save mankind and the jinn, whereas, some have preferred to have choices.

So, there are those who have exercised their discretion once and chose to be subjected, because they do not trust themselves if given the freedom of showing obedience to Allah, they would honor and fulfill the trust or not; whereas others were misled by their reasoning power and accepted to submit to Allah willingly and not by subjection.

But neither the choosers of subjection nor those who preferred to have a free will escaped the Knowledge of Allah. Indeed, Allah, all praise and glory be to Him, is The Omniscient of all that happened or would happen before it happens. Recite the noble Qur'anic verses in which Allah, be ever gloried His Majesty and Might, says (what means):

"And (remember) when your Lord said to the angels: 'Verily, I am going to place (mankind) generations after generations on earth.'" (Al-Baqarah, 2: 30)

Did Allah, all praise and glory be to Him, when informing the angels about the creation of Âdam (peace be upon him), address these words after He created Âdam or before it? Allah, Blessed and Exalted be He, says (what means):

"So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him." (Al-Hijr, 15: 29)

Allah, The Exalted and Ever-Majestic, ordered the angels to prostrate themselves before creating Âdam (peace be upon him) and after informing them that He would place mankind generations after generations on earth. Hence, Âdam is intrinsically created to make the land fruitful, inhabit it and have children till the Day of Resurrection befalls. The knowledge of Allah, all praise and glory be to Him, fully encompassed the creation of the universe and the purpose behind it, that of Âdam and the purpose behind him, and all that would render the fulfillment of such purpose

possible. Thus, The Almighty, praise be to Him, created the water, the plants and the animals to ensure the survival of Âdam and his offspring on land till the Day of Resurrection.

The Truth, all praise and glory be to Him, says (what means):

"Say (O Muhammad SAW): 'Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the *'Alamîn* (mankind, jinns and all that exists). He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).'" (Fussilat, 41: 9-10)

If we contemplated these two noble Qur'anic verses we would realize that Allah, all praise and glory be to Him, measured on the Day of Creation the sustenance needed on the earth. Allah, The Exalted and Ever-Majestic, knew beforehand all that would live on the earth till the Day of Resurrection from humans, animals, insects and plants; fully and precisely knew them, arranging to every species the sustenance it would need till the Day of Resurrection befalls.

All is eternally encompassed within the Knowledge of Allah, Blessed and Exalted be He, before creating the earth; all the species of the universe till the day the earth ceases to be and be destroyed. All is arranged for them; the sustenance they will need for survival.

Everything with Him is in due proportion

To create such sustenance Allah possessed absolute infinite knowledge of it to create it, for Allah, all praise and glory be to Him, is The Creator before there exists a creation. He originated and created in the name of being The Creator; the Divine Attribute existed since eternity and then came the creation, same as all the Divine Attributes of Allah, all praise and glory be to Him, are eternal. For Allah is The Most Merciful before there exist those who deserve mercy. He is The Provider before there exist those who need provision, so are all the Divine Attributes of Allah, The Exalted and Ever-Majestic.

Now we resume reciting the noble verses in which The Almighty says (what mean):

"Then He *Istawâ* (rose over) towards the heaven when it was smoke, and said to it and to the earth: 'Come both of you willingly or unwillingly.' They both said: 'We come, willingly.' Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair." (Fussilat, 41: 11-12)

We thus learn from the noble verses that Allah, The Exalted and Ever-Majestic, has inspired in each heaven its affair; that is, ordained the events He willed to pass in each till the heavens and earth cease to exist, which bespeaks an absolute knowledge of all that will happen in them till they vanish.

Since Allah, all praise and glory be to Him, is The Creator of the heavens and earth, He, Whose Majesty reigns supreme, is their Maintainer until arrives their appointed term. Meaning, that He keeps them from vanishing until they receive the Command to vanish.

Nothing is haphazard

Through the aforementioned noble verses we realize that The Truth, all praise and glory be to Him, is All-Knowing of the secrets of the entire universe before its creation, because He measured, before creation, the things that must continue to exist till the universe ceases to be.

To approximate the picture to the minds: on constructing a building and after specifying its purpose, we have to design for it what the architects call (a maquette), a model including all the fine details on whose bases the building will be constructed. Without such details execution will not be possible for nothing is done haphazardly. In sum, first there must be some visualization of the thing so that its execution agrees with its designed purpose.

If the architect that supervises the work is a skilled one, the maquette he makes will include the finest details, which he cares to exhibit and pinpoint, and then comes the construction matching his plans and designs. When the Maker is the All-Knower of the Unseen, Allah, all praise and glory be to Him, nothing will escape His Knowledge, however slight it might be, and the realization perfectly matches what Allah, praise be to Him, willed to be without the slightest bit of difference.

When reciting the noble Qur'anic verse in which The Truth, all praise and glory be to Him, says (what means):

"And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record." (Yûnus, 10: 61)

You would see that the revelation of this noble verse caused no conflict between the Noble Qur'an and science, as just recently the scientists have discovered that the atom is the smallest composing unit of matter that does not undergo fission. After the scientific revolution man became able to cause atomic fission and explosion, so they claimed that the Noble Qur'an came into conflict with science, because Allah, all praise and glory be to Him, has stated the atom based on being the minutest component of a matter.

We simply say to them that they did not understand the Noble Qur'an, because Allah, all praise and glory be to Him, says (what means), ***'Not what is less than that,'*** and 'less than' signifies that there are two degrees of comparison: little and less, with the atomic fission we reached the 'less than' stage. But new horizons in science may uncover what surpasses the atomic fission discovered so far.

We must clarify that point because having no indication of the discovery of the atomic fission in the Noble Qur'an would be inconsistent with the fact that Allah, praise be to Him, is the All-Knower of the Unseen. And certainly nothing whatsoever in this universe escape the Knowledge of Almighty Allah, however slight it might be.

Recite in Surat Luqmân the noble Qur'anic verse in which The Truth, all praise and glory be to Him, says (what means):

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place)." (Luqmân, 31: 16)

The mustard seed is a grain highly minute and light in weight. In order to understand the parable that Allah, all praise and glory be to Him, set forth for us in the Noble Qur'an, we have to

imagine the size of a mustard seed compared with that of the heavens and earth to grasp the precision of the knowledge that The All-knower possesses. Even that minute grain and its whereabouts in this prodigious universe! Also, to learn for sure that nothing whatsoever escapes the Infinite Knowledge of Allah, all praise and glory be to Him.

Preexistent…in the Knowledge of Allah

Allah, be ever gloried His Majesty and Might, created Paradise and Hellfire, as well as the Hereafter and the Day of Judgment. All fully exist in His Knowledge, as we have said in a precise maquette that comprises the finest details. Before creation, Allah, The Exalted and Ever-Majestic, arranged the delights awaiting the inhabitants of Paradise and destined them to be, and the torments awaiting the inhabitants of Hellfire and destined them to be. If Allah, all praise and glory be to Him, has not revealed them to us from the world unseen to that seen, they do preexist in His Realms with their full details. We need to meditate on the Qur'anic verse in which The Truth, all praise and glory be to Him, says (what means):

"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' and it is!" (Yâ--Sîn, 36: 82)

We have to carefully contemplate His saying (what means), ***'That He says to it,'*** which signifies that it fully and eternally preexists in the Knowledge of Allah and when Allah, all praise and glory be to Him, wills to bring it forth to the world of mankind or to our present world, He says to it 'Be', which denotes that He says to a thing He has, 'Be', whereby it comes forth from the world unseen to the world seen.

Allah, be ever gloried His Majesty and Might, having mercy on our minds, gives us in the Noble Qur'an more than one verse elucidating the meaning of the Unseen; for every unseen matter Almighty Allah brings a perceivable image that approximates its concept to the minds.

For instance, the creation of man is unknown to us; none of us has witnessed his creation or that of another, but Allah, all praise and glory be to Him, told us how creation took place. Allah, The Exalted and Ever-Majestic, said that man was created from dust, turned to clay, then turned to altered black smooth mud, then turned to sounding clay, just like pottery clay, and finally breathed into man the soul He created for him.

If we took a handful of dust and added water to it, it would become clay, and if we left it to allow its element to interact it would become altered black smooth mud similar to that used by mankind in their industries, and finally it would dry into sounding clay.

That is the process of creation hidden from us. But Allah, all praise and glory be to Him, wants to approximate that meaning to us, therefore He made death a demonstrating proof of the creation process. For death annuls life; that is to say, when life exists, Allah ends it by death. And the destruction of a thing happens contrarily to its construction.

For instance, if we wanted to erect a building we would start by constructing the first floor but if we wanted to destroy it we would start by the last floor! Similarly, when traveling to Alexandria, your last destination would be Alexandria. But if you wanted to return, your first place of departure would be Alexandria.

Creation… life…. and death

We certainly know nothing about the creation of life because we were not there at the time of creation, but we witness death each and every singly day. Death ends life; therefore it occurs contrarily to it.

The first to leave the body at death is the last to enter it in life, which is the soul. The soul is the last to enter man's body at creation to endow man with life and it is the first to leave it at the death hour. Afterwards, begins the stages of death contrarily to the process of creation. The body hardens and becomes as sounding clay, just like pottery clay, then it decomposes and becomes as altered black smooth mud. Afterwards, water evaporates from the body and clay turns to dust and returns to earth once more, dust just as it has started.

Thus, we see that Allah, all praise and glory be to Him, out of mercifulness towards His servants sets forth examples that approximate the Unseen to our minds and we must acquire whatever knowledge related to the Unseen from Allah and adopt no other doctrine save that of Allah, all praise and glory be to Him. He Alone is The Omniscient and solely the One Capable of giving us the true picture as we have the Unseen veiled before us.

There is a number of Qur'anic verses that approximate the meaning of ***'The All-Knower of the Unseen,'*** that boundless meaning that we have to profoundly reflect on. Recite that Qur'anic verse in which The Truth, Blessed and Exalted be He, says (what means):

"(The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge." (Fussilat, 41: 47)

And the Qur'anic verse where The Almighty says (what means):

"And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfûz) Surely, that is easy for Allâh." (Fâtir, 35: 11)

And the Qur'anic verse where The Most Exalted says (what means):

"What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh." (Al-Hashr, 59: 5)

We can thus see that many verses in the Noble Qur'an explain the meaning of ***'The All-Knower of the Unseen'*** and if Allah, all praise and glory be to Him, has set forth examples of things we see, we have to learn that before actually perceiving such things they were invisible to us.

The present world

When moving to the present world, that is the seen world, we must bear in mind that Allah is The All-Knowing of everything in this present world, even what revolves in our minds and hearts and we conceal it and whisper to none. Allah, all praise and glory be to Him, says (what means):

"And know that Allâh knows what is in your minds, so fear Him." (Al-Baqarah, 2: 235)

To have the picture approximated to our minds, imagine how countless souls exist in the same breath within the entire universe, and the thoughts revolving in every mind in the same breath, Allah, all praise be to Him, fully knows them all. Moreover, He knows the secrets of every soul since the time of Âdam (peace be upon him) up to now and knows what secrets will revolve in every soul till the Day of Resurrection.

Recite the Qur'anic verse in which The Truth, be ever gloried His Majesty and Might, says (what means):

"Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be." (Al-Mujâdilah, 58: 7)

This noble Qur'anic verse offers us another meaning; every group of people sitting anywhere, whether on a plane, in a submarine, in a car, over a mountain or a hill or in whatever place in this world, Allah is with them, hearing what they say, what they speak and whisper. Every word is recorded, every word the tongue utters is to earn a reward or incur punishment.

This infinite knowledge that encompasses every soul in this world belongs only to Allah, all praise and glory be to Him, *The All-Knower of the Unseen*.

We delve further when meditating the Qur'anic verse in which The Almighty says (what means):

"And if you (O Muhammad SAW) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden." (Tâ--Hâ, 20: 7)

We know what a secret is; it is something kept hidden that someone may impart to another. It can be shared by two and remain hidden from a third. But what is the thing beyond the secret? It is what is kept unvoiced within the hearts.

It is related that once a teacher wanted to test his students, so he handed each of them a cock and a knife and said that he wanted everyone of them to go to a place where nobody would see him, slaughter the cock and then return. All the students returned after each of them had slaughtered his cock, except for one student. When the teacher asked the student why he did not slaughter the cock, he simply answered that he did not find a place where Allah does not see him.

We thank Allah Who guided us in revealing some meanings of the Qur'anic Statement of The Truth, all praise and glory be to Him, saying (what means), ***'The All-Knower of the unseen and seen,'*** that shoreless meaning that no mind whatsoever can ever grasp. We hope that Allah, all praise and glory be to Him, has led us to what is conducive to prosperity and has guided us in what we have said.

Verily, Allah is The Guide to the Straight Path.